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To,

His Excellency the Governor in Council,

Bombay Presidency,

B o m b a y.

S i r,

The undersigned Memorialists beg to submit as follows :-

The present incumbent of Shree Jagadguru - Tontad Swami Math, Dambal & Gadag, District Dharwar, Shreeman Niranjan Jagadguru Tontad Shiddhalingarya - Mahaswamigalavaru Guru Anadi Tontad Shiddhalingarya Mahaswamigalavaru Saunsthan Math Dambal & Gadag is - the High Priest of the Lingayat Community. He has a large following.

The Memorialists submit that having regard to the high position and rank of the said Swamiji, - the Government be pleased to extend to him the --- privilege of exemption from personal appearance in - Civil Courts under Sec. 133 of the Civil Procedure - Code. The same privilege was extended to the predeces -sor in title of the present Swamiji by Government - Notification No. 2375 dated 14th April 1923. The -- present Swamiji has been appointed to the Peetha on - _____, by the late Swamiji.

For this act of justice & kindness, the - Memorialists shall, as in duty bound, ever remain,

G a d a g.
/ /1929.

the most obedient servants

of

Your Excellency,

Vice President

నా గురించి ఎంత మాట్లాడినా పర్వాలేదు

ಯಜಮಾನರು - ನಾಲ್ಕು ದಿಕ್ಕಿನಲ್ಲಿ ಅಡ್ಡಗೋಡೆಗಳಿಂದ ಕಟ್ಟಿರುವ ಮನೆ

ಒಳಗಿನ ಸಾಮಾನ್ಯ ಭಾಗವನ್ನು ಹೊರತುಪಡಿಸಿ ಸಾಕಷ್ಟು ಅಂತರ

ಈ ದಾಖಲೆಯ ಪ್ರಕಾರ ಪ್ರತಿವಾದಿಯು ಸಹ ಮನೆಯನ್ನು ಕಟ್ಟಿಸಿರುವ

ಸಮಯದಲ್ಲಿ ಇದ್ದ ಸಾಕ್ಷಿ ——— ಆಗಿದ್ದಾನೆ

ಸಿವಿಲ್ ಪ್ರೊಸೀಜರ್ ಕೋಡ್ ಆದೇಶ ೧೮ ನಿಯಮ ೧೭ ಮತ್ತು ಆದೇಶ

೪೧ನೆ 17-11 23/-

(ಭಾಗ ಶ ಮತ್ತು ಬಿ) ಅನ್ವಯ ಸಾಕ್ಷಿಗಳ ವಿಚಾರಣೆ

ಮುಕ್ತಾಯವಾದ ಮೇಲೆ ಮತ್ತು ಪ್ರತಿವಾದಿಯ ಪರ ವಕೀಲರ

ಸಲಹೆಯಂತೆ ಸಾದರ ಸ್ಥಿರಾಸ್ತಿಯ ಸ್ಥಳ ಪರಿಶೀಲನೆಯನ್ನು

ಮಾಡಿ ಸ್ಥಳ ಪರಿಶೀಲನಾ ವರದಿಯನ್ನು ಸಲ್ಲಿಸಲು ಆಯುಕ್ತರನ್ನಾಗಿ

ನೇಮಿಸಿ, ಆದೇಶ ಹೊರಡಿಸಿದ್ದು, ಪ್ರಕರಣದ ವಿಚಾರಣೆಯನ್ನು

ಮುಂದೂಡಿದ್ದು ಕಂಡುಬರುತ್ತದೆ. ತದನಂತರ ಸಾದರ ಸ್ಥಿರಾಸ್ತಿಯ ಸ್ಥಳ ಪರಿಶೀಲನೆಯನ್ನು

ಆಯುಕ್ತರು 26-7-1912 ರಂದು ಮಧ್ಯಾಹ್ನ 12 ಗಂಟೆಯಲ್ಲಿ

ಮಾಡಿರುವುದಾಗಿ ತಿಳಿಸಿ ಸದರಿ ಸ್ಥಳ ಪರಿಶೀಲನಾ ವರದಿಯನ್ನು ಸಲ್ಲಿಸಿರುವುದು

ಅವಲೋಕನಕ್ಕೆ ಬಂದಿದೆ. ಸದರಿ ವರದಿಯನ್ನು ಆಯುಕ್ತರು 17-7-1912

ರಂದು ಸಲ್ಲಿಸಿದ್ದು ಸದರಿ ವರದಿಯಲ್ಲಿ ಸಾದರ ಸ್ಥಿರಾಸ್ತಿಯ

ಪೂರ್ವಕ್ಕೆ ಪಶ್ಚಿಮಕ್ಕೆ ಉತ್ತರಕ್ಕೆ ದಕ್ಷಿಣಕ್ಕೆ

ಸಾದರ ಸ್ಥಿರಾಸ್ತಿಯ ಸ್ಥಳ ಪರಿಶೀಲನೆಯನ್ನು ಮಾಡಿರುವುದಾಗಿ

(81)

From

Shri Lalad Swami

Gadag

To

Mr. C. Cobb Esqr.

C/Meadr & Asst Magte

Dharwar

Camp Mundargi

dated 25th January 1905

Sir,

With reference to your letter No 140 d. 15th Inst I beg to state that I received the above reference ~~letter~~ asking me to take the charge of a boy named Karim while I was at Gundal as my camp was not at Gadag. Therefore I was unable to give an early reply. In the meanwhile I received your subsequent letter No 305 d. 15th instant informing me that the boy

boy was handed over
Reverand F. Rensch.

However I am very glad
to hear that the boy was
handed over to proper care

I have the honour to be
Sir

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No. 14c Cue, Meveri.

13 January 1906.

From,

H. C. Gibb, Esquire,

District Magistrate, Murchison.

To,

The [illegible]

Sir,

I have the honour to state that one Patrick Hanrahan a Madman of Bellary, stated to be 20 years of age but appearing to be still younger has been committed to prison for a (six) months by the Magistrate, First Class, Bellary, for failure to give security for good behaviour.

2. The boy in question has been seen loitering about the Railway Station yard at Cuddy and elsewhere in company with a Bedar man and neither persons having any ostensible means of subsistence both were called upon to furnish security with one surety of Rs 25 for their good behaviour. Failing to do this they were committed to prison.

3. It is certainly not right that a boy of the age of the one in question should be put in prison because he cannot give security for good behaviour. But the difficulty I feel in releasing him is that he apparently has no relations and that if released he will be petty sure to fall again into bad company.

4. I write to you in the hope that you may be able to find some one who will take charge of the boy. I am writing also to [illegible]

I propose to accept the proposal that you have made first. Of course if I make over the boy to you or any person you may recommend I could not guarantee you or such person against the possibility of a relation of the boy turning up who claiming to be his guardian. This however does not seem probable.

5. Any one accepting my proposal will have to send an authorised person to the Murchison Jail to take charge

of the boy.

I have the honour to be,

Sir,

Your most obdt. servant,

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Dist. Magistrate, Dharwar.

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To

The Honorable Mr. M. C. Gibb, C.I.E. (London)
I.C.S. Secretary to Government, S. D.
Bangalore.

The humble petition of the followers of Srimat Niranjan Jagad Guru Sotad Simanu Sansthan Math Dambal Gadag.

Gadag the 2nd July 1910.

No of words 16
Copying Fee 0-6-0
Court Fee

Respectfully Sheweth,

1. That the petitioners are the followers of Srimat Niranjan Jagad Guru Sotad Simanu Sansthan Math Dambal Gadag and that he generally resides at Gadag his chief Math.

2. That he is held in high reverence and esteem by all the Lingayats and is frequently out on tours in Belgaum, Bijapur, Kanara and adjacent Districts in the Southern Division as also in other places within the Native States with his retinue accompanied by an armed insignia from his followers and devotees there.

3. That on the occasion of the Car festival in cross fellowship in procession with the Panch Kalas and other insignia of the high office he holds as the high Spiritual head of the Lingayat Community. The ancient

right has already been recognised by your Honour as Collector of this District, you were also pleased to get for him the special privileges of, exemption from personal appearances in Civil Courts (Government Resolution No. 3085 dated 19th June 1914) for all of which the petitioners feel very grateful.

4. That while on tour he has necessarily to take with him all his paraphernalia which include his palanquin, crucial staff, camels &c with a number of servants as a retinue and that on occasion he has to do all this in advance.

5. That during the journey they have to pass through toll gates and ferries in the several District of your Division.

6. That Toll and ferry charges under Rule No. 7 section 5 of the Bombay Act III of 1875 (Tolls) and under Rule No. 4 Section III of Bombay Act II of 1884 are inter alia, to be remitted in case of natives of distinction whom your Honour may be pleased to consider fit for such exemption.

7. That therefore the petitioners humbly and respectfully pray that you may be graciously pleased to confer upon Shriman Niranjan Jagad-Guru Total Swamiji such exemption and privilege and to issue orders to all the District and Taluka officers in the Southern Division and to the Native States within your jurisdiction the Shri Swamiji may not be interfered with while carrying arms on white horse of his cross palanquin with his Panch-Kalas and insignias during his tours and to order them to render the Swamiji every possible assistance required of them for maintaining the dignity of his high office during such tours.

For which act of kindness and mercy they shall ever remain grateful.

We beg to remain
Respected Sir,
Your most obedient servants
sd/ Ramappa Alur
sd/ V. P. Chandi
and others

Copied by
S. Nadkarni.

"True Copy"

Signed
[illegible]

for Commissioner, S.D.

COMMISSIONER
SOUTHERN DIVISION

To

The collector and district magistrate of Dharwar.

From: Shivanandaswamy Kalyan yogadguru Toladamedaswami Sirsi Toladanakeswami Sanskan mutt Dambal and Gadag.

Respected Sir.

The applicant's application under the Indian Arms Act for licenses as follows as follows.

The Sanskan mutt of the applicant possesses fire arms of the following description.

1 Gun No 5547 L.B. 2'-9¼" 1871 Enfield

2 Rifle No 48118 L.B. 3'-1"

3 Gun Jones & Co L.B. Indians new pattern 2-8"
No 10857 L.B. 2'-7"

4 Gun Henry H. Grace No. 8025 L.B. 2'-0"

5 Revolver Webley's R.F.C No 1500 C.F. 0'-6"

6 Revolver L.B. 0-2¾"

for 1 of the licenses free of all fee No 2 of 1920 was issued in designation of the applicant as per commissioner's No. R.O.1 (Arms) G.R. dt 6-5-1920

place of keeping the beef municipal House
No 3130 city S.No 787. (being the applicants
Samsthan mutt as Gadi)

for 3, 4, 5, and 6 license No 91 of 1971
was issued to the applicant designation
as per commissioner No P.2.(Adm) SR 98/76-5-19.
Form XIII (see rule 29).
by late
my Guru being the same designation
as mine died on 4-11-1998. The present applicant
being appointed to the Gadi of the applicant
mutt previously to the death of late Guru
succeeded the applicant mutt under
the same name according to custom
of the paramparya ~~mutt~~ Samsthan mutt of
Tolidasamies.

Seeing that the mutt continues under
the same name and designation with
unbroke continuance no new licence
may be found necessary but to
avoid breach of law in this respect
the applicant prays that if necessary
~~no the~~ fresh licence may kindly
be issued.

The applicant's mutt possesses

many ornaments and pearls which are kept in muddas godowns in license for fire arms No. 1 of 92 may be dealt with after in terms of license No. 2 of 1930

The applicant Lasgoda Mudiyanselage Dingiri Banda of Dharmapura in Kegalle District, who does not belong to any community to travel with ornaments and set cost; and relevant fee for fire arms No. 3, 4, 5 of 86 a fresh license may be granted in terms of the license No. 91 of 1924 Stamp for necessary fee. is kept herewith.*

Hoping that the request will be granted I am

I remain
your honours obedient
servant

Sd/ Lasgoda Dingiri Banda
Lasgoda Dingiri Banda
Ganethara Mudiyanselage
Dharmapura.

* The said license also attached.

To,

His Excellency the Governor of

Bombay in Council,

B O M B A Y.

Humble Memorial of Shrinan-

niranjan Jagadguru Totad-Swami

Guru Totad Swami Sansthan Math

Dambal and Gadag.

Gadag 28th. January 1911.

Respectfully sheweth,

1. That Your Excellency's humble memorialist is -- Shrinan-niranjan Jagadguru Totad-Swami and begs to approach Your Excellency the following memorial earnestly -- soliciting Your Excellency's kind consideration with a -- a view to communicate the same to the Government of --- Madras and Mysore.

2. That he is the spiritual head of the whole ---- Lingayet community and is held in high reverence by all -- the followers on account of his learning and religious -- austerities and that his chief Math (residence) is at -- Gadag.

3. That he is possessed of extensive inam lands in the territories of native Chiefs and British India - inams granted by native Rajahs graciously recognised and continued by the benign British Government to his various -- predecessors.

4. That he has been exempted from personal appearance in Civil Courts and the operation of the Arms Act by Your Excellency's gracious Government (Government Resolution

No. 3084 dated the 15th June 1904 Judicial Department).

5. That he shortly intends paying his respects at the shrine of the original Shri Swami of this Sansthan situate at Yadagur in Kunagali Taluka of Dharwar District in the Province of Mysore and during such tour he has to pass -- through parts of the Madras Presidency also.

6. That during the pilgrimage to the venerable shrine he has to go as usual with all the insignia and retinue -- befitting his high position and in procession has to pass in cross-palanquin with Panch-Kalas and other insignia.

7. That Your Excellency's humble memorialist begs to refer to the accompanying orders graciously passed by the Collector of Dharwar and the Commissioner S.D. in respect of his tour within their own jurisdiction.

8. That Your Excellency's memorialist therefore -- humbly and respectfully prays that Your Excellency may be graciously pleased to communicate to the District authorities of the Madras Presidency through that Government -- and to the Government of Mysore that he may be allowed -- to enjoy the same privileges and immunities that he enjoys under Your Excellency's benign Government and be further allowed the services of eight police constables under two mounted or such other officers of superior grade to accompany him and his retinue during the tour through the -- Madras Presidency and the Mysore Province to render him all sort of assistance required of them for the maintenance of dignity as also of peace.

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no app

Dharwar 25 Nov 1932

Memo

With reference to his application
of 30-7-32 Shriman Nirancjan Agadgur
Tontadarya Mahaswami of Gadag is
informed that the District Magistrate
has refused his request for swords
licence for self protection and
display.

[signature]
for District Magte.
Dharwar

Ent
25/11

(98)

No. P.A. 4. 394.
Bengal, 12th February 1944.

From

Additional Secretary, G.H.Q. (A.&.A. Branch),
Commissioner, Southern Division.

To

Indian Members of the Viceroy's Executive Council.

Sir,

With reference to your application for exemption of the Amount, I have to inform you that in view of the general policy of the Government of India to restrict the number of exemptions as much as possible, Government regret that they are unable to accede to your application to the Government of India.

I have etc.

Sd. [illegible]
Additional Secretary,
Commissioner, S. D.

D.T.O.

F o r w a r d e d.

J Warner

Assistant Commissioner, S.D

BAu

To,

H.S. Gibb, Esquire, I.C.S.,

Commissioner, S.D.

D H A R W A D.

The humble petition of the follow-
ers and disciples of the Shriman-
niranjan Jagadguru Tontad-Swami
Sansthan Mati Darbad and Gadag.

Gadag September 1910.

Respectfully sheweth.

1. That Shriman-niranjan Jagadguru Tontad-Swami of Sansthan Mati Darbad and Gadag is the spiritual head of the Veera Vingayet community and is held in great reverence for his profound learning and religious austerities.

2. That he is possessed of extensive Inam lands ---- granted by native Rajas and graciously recognised and continued by the British Government to his predecessors.

3. That he is exempted from personal appearance in -- Civil Courts and the operation of Arms Act in the British Territory.

4. That he intends paying his respects to the shrine of the original Shri Swami of his Sansthan situate in -- Yadevur in Yuchanahalli, Tumkur District in the province of Mysore.

5. That he has to go on pilgrimage to the said shrine with all the insignia and retinue befitting his high ---- position.

6. That your petitioners therefore humbly and ---- respectfully pray that your Honor may be graciously ----

pleased to communicate to the British Resident Mysore and through him to the Mysore Government that he may be allowed to enjoy the same immunities and privileges that he enjoys under this benign Government and be allowed the services of eight police constables under two mounted —— officers of superior grade to accompany him and his retinue during his tour in that province to render him all sort of assistance required of them

(51)

Reply to petition dated 29th December 1910 Andanmari Guru Totad Swami Vath Mukhtyar of Totad Swami of Gadag.

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No. P/1 of 1911.

Camp Advisomapur 7th January 1911.

Petitioner is informed that as previously intimated, Government will be prepared to consider an application made by the Guru himself.

2. There is nothing in the orders expempting the Guru from attendance in Civil Court which makes it necessary that he should himself sign an application nor can the Commissioner understand what objection can exist to his doing this.

Commissioner, S. D.

No 601/254 of 1910

Camp Ablag 13th November 1910

Memo:-

In reply to their petition dated 10th ultimo, Gurappa Alur and others disciples of the Shriman Jagadguru Jotad Swami of Mutt Dambal Taluka Gadag are informed that Government are unable to entertain petitions from persons purporting to act on behalf of the Guru and that should the Guru himself apply for assistance, Government will be ready to consider what help they can give him.

H Wheeler
for Commissioner S.D.
ASM

Copy of rule 1 of petition rules enclosed.

Rules for the preparation and submission of petitions to Government.

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1. Except in the cases of parties whose rank may entitle them to correspond with Government through Vakils, petitions to Government made by or through agents will be left unnoticed.

---

True copy.

N. Bowring

Superintendent.

193

2008

No. 2457

POLITICAL DEPARTMENT:

Bombay Castle, 11/14 April 1911.

MEMORANDUM.

With reference to his Vat-Pulkhtyar's petition dated the 8th March 1911, Jagadguru Todad-Swami is informed that he should apply to the Governments of Madras and Mysore for any privileges he believes himself entitled to when within their jurisdictions. The Bombay Government cannot take any steps in the matter.

Under Secretary to Government.

(Through the Commissioner, Southern Division).

14/4 Aug

No P/177 of 1911

Belgaum 20th April 1911

Forwarded C.W.S.

H.D. Shanmukh

ಕೆಲವು ಪ್ರಮುಖ ವಿಷಯಗಳನ್ನು ಚರ್ಚಿಸಲಾಗಿದೆ ಮುಂದಿನ

ಕೆಲಸಕ್ಕೆ ಹಿಲುಂಸಾ -

ಅಭ್ಯರ್ಥಿಯಾದ ಶ್ರೀಮಂತಿಕೆಯಂಥ ಚಿಹ್ನೆಯನ್ನು ಆಯ್ಕೆ ಮಾಡಿಕೊಳ್ಳಬೇಕು

ಸ್ಪರ್ಧಾಳುಗಳನ್ನು ಸಹ ನೋಡಿಕೊಂಡು ಈ ತೀರ್ಮಾನವನ್ನು ತೆಗೆದುಕೊಳ್ಳಲಾಗಿದೆ

ಆದ್ದರಿಂದ ಸ್ಪರ್ಧಾಳುಗಳು ಸ್ಪರ್ಧಿಸಲು ಬಯಸಿದಲ್ಲಿ ಅವರು ಸಹಿ

ಸಲ್ಲಿಸಬೇಕಾಗಿ ವಿನಂತಿಸಿದ್ದಾರೆ ಅಭ್ಯರ್ಥಿಗಳು

ಸಲ್ಲಿಸಿದ ಅರ್ಜಿಗಳನ್ನು ಪರಿಶೀಲಿಸಿ ಅಂತಿಮ ಪಟ್ಟಿಯನ್ನು

ಪ್ರಕಟಿಸಲಾಗುವುದು ಅಭ್ಯರ್ಥಿಗಳ ಪಟ್ಟಿಯನ್ನು ಪ್ರಕಟಿಸಿದ

ನಂತರ ಅಭ್ಯರ್ಥಿಗಳಿಗೆ ಚಿಹ್ನೆಗಳನ್ನು ಹಂಚಲಾಗುವುದು

ಅಭ್ಯರ್ಥಿಗಳು ಸಹಿ ಮಾಡಿದ ನಂತರ ಅವರಿಗೆ ಚಿಹ್ನೆಗಳನ್ನು

ಹಂಚಲಾಗುವುದು ಅಭ್ಯರ್ಥಿಗಳು ಚಿಹ್ನೆಗಳನ್ನು ಪಡೆದ ನಂತರ

ಚುನಾವಣೆಯ ಪ್ರಚಾರವನ್ನು ಪ್ರಾರಂಭಿಸಬಹುದು

ಚುನಾವಣೆಯ ದಿನಾಂಕ 14-7-1910 ಆಗಿದೆ

ಇಂತಿ ನಿಮ್ಮ

ಸಹಿ/-

ಮುಖ್ಯ ಚುನಾವಣಾಧಿಕಾರಿಗಳು ಮತ್ತು

194

To,

The Honourable Mr. M. C. Gibb,
L. L. B. (Cantab) I. C. S.,
Commissioner, S. D.

The humble petition of the
followers of Shriman Niranjan
Jagad-Guru Jolad Swami
Sansthan Math Dambal
Gadag

Gadag 21st July 1910.

Respectfully sheweth,

1 That the petitioners are the followers of Shriman Niranjan Jagad Guru Jolad Swami Sansthan Math Dambal Gadag and that he generally resides at Gadag his chief Math.

2. That he is held in high reverence and esteem by all the Lingayats and he is often

open going out on tours in Dharwar, Belgaum, Bijapur, Kanara and other Districts in the Southern Division as also in other places within the native States with his retinue accompanied by his usual insignia to receive homage from his followers and disciples there.

3 That on such occasions he has to pass in cross palanquin in procession with the Panch-Kalas and other insignia of the high office he holds as the high spiritual head of the Lingayet Community. The ancient right has already been recognised by your Honour as Collector of this District. You were also pleased to get for him the special privilege of exemption from personal appearance in Civil Courts (Government Resolution No. 3085 dated 14th June 1904) for all of which the petitioners feel very grateful.

4. That while so going on tours he has necessarily to take with him all his paraphernalia which includes

includes his palanquin, carriages, elephants, camels, etc., with a number of servants and followers and that on occasions he has to send all this in advance.

5. That during the journey they have to pass through toll-gates and ferries in the several District of your Division.

6 That toll and ferry charges under rule No 4 Section 5 of Bombay Act III of 1875 (Tolls) and under rule No 4 Section III of Bombay Act II of 1886 are liable to be remitted in case of natives of distinction whom your Honour may be pleased to consider fit for such exemption.

7 That therefore the petitioner humbly and respectfully pray that your may be graciously pleased to confer upon Shriman Niranjan Jagad-Guru Totad-Swamiji such exemption and privilege and to issue orders to all the District and Taluka officers in the Southern Division and

and to the native states within your jurisdiction ~~of~~ Sir. Swamis may not be interfered with while carrying arms or while passing in cross palanquin with his Panch Kalas and insignia during his tour and to order them to render Sir Swamis every possible assistance required of them for maintaining the dignity of his high office during such tours.

For which act of kindness and mercy they shall ever remain grateful.

We beg to remain,
Respected Sirs,
Your most obedient servants,
sd/- Gurappa Alur
sd/- V. P Chaudi.
and others.

Copied by
S.M.o.Swami.
Compared by
S.P.o.

"True Copy"
D.R.Ranade
Dist Commissioner, S.D.

ಮಾನ್ಯರೇ,

ಇಲ್ಲಿಗೆ ಸಮೀಪದಲ್ಲಿ ಒಂದು ಕಾಲೇಜು ಪ್ರಾರಂಭಿಸಲು ಉದ್ದೇಶಿಸಿದ್ದು, ಅದಕ್ಕೆ ಸಂಬಂಧಿಸಿದಂತೆ ಕೆಲವು ಪ್ರಶ್ನೆಗಳಿಗೆ ಉತ್ತರಗಳನ್ನು ಕೋರಿ ಈ ಪತ್ರವನ್ನು ಬರೆಯುತ್ತಿದ್ದೇನೆ.

ಕಾಲೇಜು ಪ್ರಾರಂಭಿಸಲು ಅನುಮತಿ ಪಡೆಯಲು ಯಾವ ಯಾವ ಇಲಾಖೆಗಳಿಗೆ ಅರ್ಜಿ ಸಲ್ಲಿಸಬೇಕು? ಅರ್ಜಿಯ ನಮೂನೆಗಳನ್ನು ಎಲ್ಲಿ ಪಡೆಯಬಹುದು? ಅರ್ಜಿಯೊಂದಿಗೆ ಯಾವ ಯಾವ ದಾಖಲೆಗಳನ್ನು ಲಗತ್ತಿಸಬೇಕು? ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಅನುಮತಿ ಪಡೆಯಲು ಎಷ್ಟು ಸಮಯ ಬೇಕಾಗಬಹುದು? ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಅನುಮತಿ ಪಡೆಯಲು ಎಷ್ಟು ಸಮಯ ಬೇಕಾಗಬಹುದು? ಅರ್ಜಿ ಸಲ್ಲಿಸಿದ ನಂತರ ಅನುಮತಿ ಪಡೆಯಲು ಎಷ್ಟು ಸಮಯ ಬೇಕಾಗಬಹುದು?

ದಿ 5-2-06

[illegible]

| [illegible] | [illegible] | [illegible] | [illegible] | [illegible] |
| --- | --- | --- | --- | --- |
| 1 | 2 | 3 | | |
| [illegible] | [illegible] | [illegible] | [illegible] | |

(197)

C. A. No. 16

Collector
1 6 06

Endorsement

The petitioner is informed that he should produce 4 more copy Stamps, as the Stamps already produced are insufficient.

Asst. Dy Collector

Dy
6/6/06

No.

Nafshala Santa. Veerappa
& Jambunathalli
Madagalli Taluk

(197)

No. )

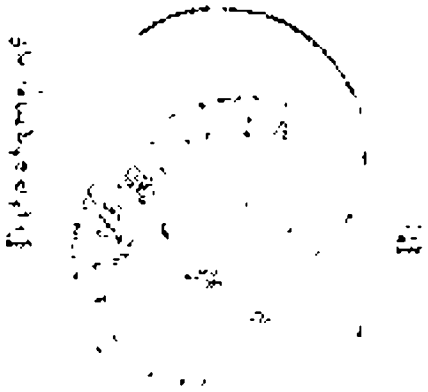
(Receipt.)

Received [illegible]

[illegible]

[illegible]

[illegible]



[illegible]

Branch Post [illegible]

No.

(Receipt.)

Received

address

payable

at

(Add in the event of payment

with

Ref.

Branch Post

No. (Receipt.)

Received a [illegible] addressed to [illegible] payable at [illegible] Post Office.

(Add in the case of a prepaid parcel or money order)

with rupees (in words) [illegible]

as detailed below :—

| IF A PARCEL. | IF A MONEY ORDER. |
|---|---|
| Weight in tolas. | Value Rs. |
| Postage Prepaid. Rs. As. | Commission |

Branch Office.

Branch Postmaster.

No.

(Receipt.)

Received a registered letter addressed to the Head Executive [illegible] payable at [illegible] with rupees (in words) [illegible] and [illegible] cents.

(Add in the case of a prepaid parcel or money order)

IF A PARCEL.

Weight in tolas } Rs.

Postage prepaid } Rs. As.

IF A MONEY ORDER.

Value Rs.

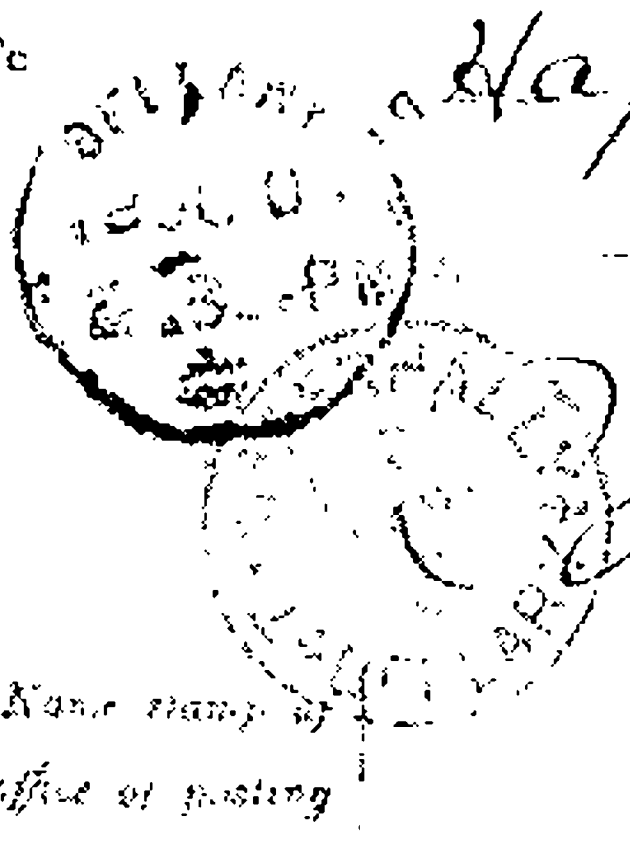
Commission "

Branch Postmaster

On Postal Service

To

Name stamp of office of posting



P. & P. 4

# Acknowledgment

Space for postage stamp.

*(To be returned to office of posting for delivery to sender.)*

RECEIVED a Parcel Post No. 87 addressed to—

Name The Board of Inquest Rolling

Signature of addressee [illegible]

Date of delivery [illegible] 190

Here enter "registered article" or "parcel," as the case may be.

Ηλεκτρονικός
Τύπος

[illegible]

# Acknowledgment

(To be returned to office of posting for delivery to addressee)

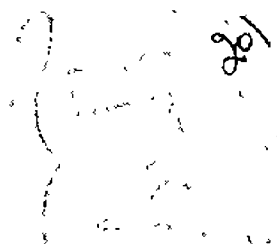
Received [illegible]

Name of addressee [illegible]

ture of addressee [illegible]

[illegible]

199



202

Cr.P.C.(I.A.M.)253

Office of the District Magistrate,
Dharwar, 5-10-1940.

7

Read:-

1) Application dated 14-8-1940 filed by the Watta-Vakkyar of Shriman Nirunjan-Jagadguru Total Mahaswami Guru Total Mahaswamigalavaru, Samasthan Math, Mundal and Gadag, through his pleader Mr.L.T.Rung and the --- accompaniments.

2) Written statement dated 5-9-1940 of the opponent Shri Jagadguru Sri Adavanaswami Guru Sri Adhoksha Mahaswami Samasthan Math, Gundenal, by his Watta-Vakkyar Vidya Visharada Narlapavaru, filed through his pleaders Rao Bahadur K.L.Patil and R.B.Savkar;

3) Documents produced by the opponent on 16-9-1940;

4) previous papers on the subject.

Heard:-

1) Mr.L.T.Rung for applicants,

2) Rao Bahadur K.L.Patil and Rao Bahadur R.B.Savkar, for the opponent.

O R D E R.

The applicant in this case Shriman Niranjan Jagadguruvaru of Gadag prays that an order may be passed under section 144 of the Criminal Procedure Code restraining the defendants from going in procession in cross-palanquin, as it is - alleged that this is a right which is exclusively enjoyed by the applicant and its exercise by anybody else is likely to injure the feelings of his followers and, therefore, cause a breach of peace. My predecessor had on 7-7-1940 permitted the defendant to take out such a procession, if it were customary to do so, after the issue of this order, defendant did take out procession and no breach of peace was occasioned. The applicant now apprehends that defendant will continue taking out such processions on certain festival days and that there is bound to be breach of peace if this happens.

I am not concerned with the right of taking out procession in cross-palanquin, which is now disputed between the - parties. It is sufficient for me to say that the parties tried to establish such a right in the Civil Court, but failed as the Court held that they had/ no jurisdiction and, - therefore, refused to entertain the suit. The only set of circumstances which would enable me to issue an order under

section 1½ Cr. P.C. would be the likelihood of an immediate breach of peace. Upon enquiry, I learnt that neither the ~~accused~~ Board of Trustees, nor such a procession in the near future, nor is there any evidence that a breach of peace is likely to be caused if such a procession is taken out. Obviously, I refer, also to the inability of any action under section 144 Cr. P.C. to be applied to a procession if such a procession is suddenly called out without notice, a breach of peace will result before any action can be approached to issue an order under section 144. I would, however, point out that such an eventuality is not likely as the decision must obtain the necessary permission which would have to give time if the breach of peace were imminent. In my application is therefore dismissed.

/- . . .

District Magistrate, Nasik.

Copy to the applicant's advocate Shri [illegible].
Copy to the Government Pleader [illegible].

District Magistrate, Nasik.

Copy applied for by Vatmakhtyar Totad Ma-i Guru Totadsawmy of ~~Gadag~~ Gadag on the I6th August I913.

It was ready for delivery on 30th Aug. I913. It was sent by V.P. Post on . 30th Aug. I913.

| No. of words. | Copying fee | comparing fee. | Paper charges |
|---|---|---|---|
| 1490 | Rs 1-14-0 | 0-7-6 | 0-0 6. |

For Collector of Dharwar.

203

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Order.

In this case the question at issue is the correctness or otherwise of the claim put forward by the Andanaswamy of Gadag to be carried in cross Palanquin with the insignia of Panchkalasa, and the effect of finding on that issue as regards the District Magistrate's Duty with respect to Sec. 44 of the Bombay District Police Act, and Section I44 of the Criminal procedure Code.

2. The claim of the Andanaswamy is contested by the Totadswamy of Gadg who asserts his spiritual and temporal superiority over the former and regards the exercise of the right claimed as derogatory to his own headship. The right of the Totadaswamy to go in procession with cross Palaquin and Panch-Kalas has been considered and admitted by the Collector and District Magistrate in his order of the I4th May I903. ---- Mr. Gibb found that the practice had been continuous for more that half a century and practically unopposed . In that case the opponents were the representatives of the Shringeri Swamy, the chief spiritual head of the Smarta Community. The dis-

permitted now is there danger of obstruction or annoyance to the public or of a disturbance of the public tranquillity.

11. I find on the first issue in the negative and on the second in the affirmative, for the following reasons:-

3. Eight witnesses of respectability and apparent independence were produced before me at Kumbakonam, who all said that they had seen the Annadanaswami going in cross palanquins for periods varying from 20 to 50 years. On the other hand Mr. Venkatarao Narasingrao Naidu, the representative of the leading family of that part of the country and Captain of the Deccan States that the practice dates from 1907 only at which time the Annadanaswami instituted a Court of his own. There is absolutely no documentary evidence as to the exercise of the right at any time up to the last year or so when the followers of the Tottadswami took objection to the proceedings. The evidence of the 8 gentlemen above referred to is entitled on the face of it to consideration. On the other hand due allowance must be made for the esteem in which the present Annadanaswami is undoubtedly held as the representative of the natural tendency to hold a respected a local dignitary. Considering the relations existing between the two sects as proved by documentary evidence I am unable in the absence of any clearer proof of the fact to believe that Tottadswami would have permitted the right claimed to be exercised for the number of years alleged without protest. Mr. Venkatarao's account is consistent both with admitted facts and probability in the popularity and influence of the Annadanaswami have had a recent growth and it is natural that with the increase of funds and institution of the [illegible] of the Swamy, a re-

referred there in to latter A. D. 1716 describes the Tottadswami as "master of the Annadanamutt", and as their Lordships still apparently long before there was any Annadanaswamy. "Again :- Ex. No. 50 signed by numerous Swamys including as chief on the list the Annadanaswamy is clear acknowledgement at least of his spiritual supremacy. The assumption of the Anadanam by the plaintiff on the occurrence of the lunacy of the first defendant's immediate predecessor and the administration there of for four years by the Tottadswami were acts strongly indicative of supreme temporal and spiritual authority ..... the defendant was

In the Court of the District Magistrate,

Dharwar.

Applicant:- Shreeman Niranjan Jagadguru Total Shivayogeshwara Guru Total Mahaswami Shivayogi, Mukta Gumpthan Math, Dambal and Others.

Versus.

Opponent:- Annadanaeshwary Guru Annadaneshwary Virakta-math, Kuncargi, Taluka Gadag.

Application under section 144 Criminal Procedure Code.

The applicant above-named most respectfully begs to submit as below:-

1). The applicant is one of the few high priests or Jagadgurus of the Lingayet community. The principal Math being situate at Dambal and Gadag, it has a great number of branches, Xxxin many towns and cities of Karnatak, Viz., in the provinces of Bombay Deccan and in the native States of Mysore, Hyderabad, Kolhapur, Sangli, Miraj, Jamakhandi etc. This Math has Inams granted by the pre-British Kings as well as by the British Government. The Swamis of this Math have all along been held in high esteem by the British Government. The Swami has been

exempted by the Government from appearing in Civil Courts, by virtue of his rank, under Section 133 of the Civil Procedure Code.

2). It is the special privilege of the applicant Swamy to ride in a Cross palenquin with the insignia of Panch Kalas, Viz., an emblem of royalty or supreme priesthood. It is established by long custom and recognised by the British Government. The opponent has not this privilege as will be apparent from the forthcoming narration of facts.

3). The opponent is not an independent Swamy at all. His math is originally a ~~creation~~ by the Swamis of the applicant math. In fact it was nothing else than a math where food was distributed in charity (Anna + Dana) as the name indicates, by the predecessors of the applicant Swamy. The predecessors of the opponent were appointed by the applicant math to supervise the Annadana (distribution of food) math. The opponent math is thus the - direct subordinate of the applicant math. The applicant had established its supremacy over the opponent math in Civil Courts, as can been seen from the judgments in Appeal No.360 of 1867 in District Court and Appeal No.277 of 1875 in the High Court (S.Nos 1 and 2 of Accompaniments). These judgments throw "the clearest possible light on the respective positions of the two Swamys" as remarked in the order of the District Magistrate dated 9-8-1913 (S.No. 5 of Accompaniment) who has set out the relevent portions of the judgment in support of his conclusions.

4). The opponent is thus not an independent Swami at all. He never had and can never have the privileg

of being taken out in cross palanquin with the - ranch Karasa. Of recent years, the opponent has been trying to claim the said privilege of cross palanquin.

5). As will be apparent from the enumeration hereunder,

A). the claim of the opponent has been turned down every time by the District Magistrate and his subordinates and even by the Government,(that of the applicant being at the same time recognised) and sometimes has been prohibited by action under section 144 Criminal Procedure Code against the opponent,

B). the claim of the opponent to establish the said right,(on his failure to succeed before the Magistrates) in the Civil Courts was also finally rejected.

A.

i). 14-5-1903 Recognition of the applicant's right to cross palanquin procession by the District Magistrate. (Vide para 2 of D.No.5 of Agreement).

ii). 28-5-1910 Order of Commissioner, S.D. recognising applicant's right of cross palanquin and prohibiting all interference in its exercise (D.No.3 of Acc.)

iii). 9-9-1912. Order of Sub-Divisional Magistrate Ilr Division, under section 144 Criminal Procedure Code, against opponent Swami, his followers and

obstain from taking out procession in a cross palanquin. A disturbance of the public tranquility was apprehended. (s.No.4 of Accompaniments). It was observed in the order that opponent had neither the right nor the custom in his favour.

It may also be noted, that by the order, opponent cannot now have aware of the fact that it was open for him to get an order similar to the one in favour of the applicant of 28-8-1910. Such an order was never secured by the opponent.

iv). 9-8-1913. order of the District Magistrate pointing out the necessity of orders under section 144 Criminal Procedure or section 44 District police Act against the opponent if he attempted to take out a procession in a cross palanquin. (Copy of Acc)

Para 7 of the order is very specific in saying that this (attempt by opponent to have a procession in - cross palanquin) will not be permitted in future; and pointing out at the same time that it is the privilege of the applicant.

In para 8 of the order, the questions for consideration have been pointedly raised and answered against the opponent.

In para 4, it is pointed out that "the followers of the (former) applicant have reason ... to resent the the assumption by the (latter) opponent of privileges implying his equality to an extent that is likely to cause a disturbance of the public tranquility".

In fact, the whole order is a reasoned and instructive one covering a good field of previous history.

v). 13-12-1913. Order no.8811 J.D. by the Government on appeal against the order of the District Magistrate dated 1-8-1913, which says that "after careful consideration, Government see no reason to interfere in the matter". (S.No 6 of Acc)

vi). 25-7-1914. Order of the Sub-Divisional Magistrate III Division, which is passed by consent of both the parties i.e. the applicant and the opponent (Vide S.no.7 of Accompaniment).

It will be seen from the order in paras 1(c) and 3 that the privilege of cross palanquin exists in the case of applicant Swamy only and not opponent Swamy.

In para 4 of the order, it is noted that feelings between the parties run very high, so much so that it is likely to lead to a breach of the public peace, which, it is the

object of the order to preserve.

being an order by consent of - parties, it has much significance in so far as it spells out an admission by the opponent of the absence of the privilege in him and its existence in the applicant.

b. Finding that his claim to exercise the privilege would not be "permitted in future" by the Magistracy and that it would if occasion arose, be even prohibited under section 144 Criminal Procedure Code, the opponent sought recourse to the Civil Suit by filing a suit.

i). Civil suit no.277 of 1914 by opponent K (plaintiff) against applicant and his disciples (defts) praying for an injunction against the defendants that they - should not obstruct him (plff) in going in a cross palanquin with Ranchi Maharaja etc.

D.no.8 of Accompaniment is the judgment in the suit dated 26-1-1916. The - Court found specifically on the issues raised in the suit, not only that

a). the right to parade in a cross palanquin is not the general right of any subject of His Majesty.

b). the right is one that is specially enjoyable by the dert (present applicant.

c). the plff (opponent) has no such right.

but also that

d). the plff's claim to such a right was not enforceable in a Civil Court.

ii). Appeal No.57 of 1916 to the District Court from the judgment in the above suit Viz. 277 of 1914, preferred by the plaintiff (opponent) was dismissed (c.No.9 of Accompaniment). None of the findings of the trial Court were upset or challenged by the appellate judgment. In para 8 at page 2 of the judgment, it may be observed that the right claimed by the plaintiff was considered in two aspects, viz. i) as a religious dignity and privilege

ii) as a right to take procession (of cross palanquin) in a public street, and the Court held that from either point of view, adversely decisions were against the appellant (plff).

iii). Appeal No.822 of 1917 was again preferred by the plaintiff (opponent) to the Hon. High Court at Bombay against the above-said judgment. That appeal also was dismissed on 12-8-1920.
(Copies to be filed).

6). The above facts will make it abundantly clear that the opponent has not the privilege claimed and that his attempts to exercise it Viz., the privilege of cross palanquin have ~~been~~ on each occasion been either prohibited under section 144 Criminal Procedure Code or orders given to stop it if attempts

were made as it would be resenting to the applicant and his followers and would inevitably lead to a breach of public peace and finally his attempt to establish and to claim and enforce it in the Civil Courts also failed.

Orders of the District Magistrate dated 9-8-1913 and the Order of the Government dated 13-12-1913 are conclusive of the matter.

7). Inspite of all this, the opponent again approached District Magistrate by an application dated 2-6-1940 praying for permission to take a procession of himself in a cross palenquin.

(i). The application was made without placing all the material facts and previous history before the District Magistrate.

(ii). The application was made apparently under section 44 District Police Act requesting Police Bandobast and keeping the present applicant in the dark of the move.

(iii). It was represented to the District Magistrate that the procession would not be objectionable or offensive to anybody

(iv). It was represented that it was a natural right of every body to take out such a procession in public streets.

Both the representations in (iii) & (iv) can be seen to be unfounded by reference to the documents now produced and discussed in para 5 above.

8).

(a).No notice of the above said application by the

opponent was given to this applicant. The applicant on coming to know of it, hastened to the District Magistrate by an application dated 18-6-1940 and with such materials as he could hurriedly get at the moment, to put before him the relevent facts and impress that the proposed procession be prohibited as that would lead to a breach of public peace. There was not even enough time to produce the papers relevent to the case,

(b). No opportunity of hearing was given although the objections of the applicant were given by the applications of the Sabhapati were given 19-6-1940, nor he called upon to produce the documents that he relied upon,

(c). Reports called for by the District Magistrate on the application of the opponent Annadurai Swamy's disciples from the police and others were apparently one sided in the sense that the other section of the public (followers of this applicant) never came to know of the enquiries, nor their statements recorded.

(d). It is also learnt, that the disciples and devotees of the applicant's math even gave expressions to their strong resentment against the proposed procession by a mass petition, but all that was too late.

9). Because, on 7-7-1940, the District Magistrate was pleased to give permission to the proposed procession of the opponent on 11-7-1940, on the basis of reports which were apparently obtained as explained above and in contravention of the explicit orders

of the previous District Magistrate, Government and findings by Civil Court. That the order of the District Magistrate on 7-7-1940 was not the outcome of a consideration of all the material documents seems to be apparent.

1stly because all the documents were not and could not be produced before him in the short time;

2ndly the order says "if it is customary to do so", that was not customary for the opponent to have the procession as obvious by reference to the document now produced;

3rdly The Total Swamy i.e. present applicant was directed to approach the Civil Court, "if the procession was derogatory to his". The question of approaching Civil Court could not arise in his case, as the facts of the absence of the right in Annamanaswamy and its existence in Total Swamy have been repeatedly recognised, accepted and acted upon by the previous District Magistrates, Sub-Divisional Magistrates from time to time, and ultimately decided upon by the Civil Court also. The Civil Court, while specifically deciding upon the respective rights of the parties to the procession had that the right would not enforceable in the Civil Court. Under the circumstances, to ask the applicant Swamy to approach the Civil Court, against one that had no right at all, a fact accepted both by Government and Civil Court, would not be proper, particularly when the remedy to enforce it through the Civil Court was not available.

10 . On the strength of the order and under cover of full police manoeuvre, the procession of 11-7-1940 was carried through, inspite of the extreme resentment of a considerable section of the public. The section of the public who are followers of the opposite party who were naturally excited by a pitch of religious sentiment, which was justified by the constant conduct of the government in this connection, were very close to commit a breach of public peace in their uncontrollable sentiments, but were held in check with considerable difficulty and only by the slender hope of remedying the situation, if it ever repeated itself. Any repetition of such a gross pelenquin procession by Ambagarathar will surely result in a breach of public tranquility. The previous orders produced with this application very strongly support the possibility of such a result on the breach of ~~xxxxx~~ peace.

11). The applicant learns that the opponent feeling himself elated by the procession of 11-7-1940 - having been permitted by the District Magistrate will again make attempts during this month of Aravan, an auspicious month in Hindu Calendar or some other prominent holidays, to secure police manoeuvre under cover of public '4 District - police Act, taking the back of the applicant, threat from the District Magistrate or from any of his subordinates, on the strength of the recent permission given by your honour's predecessor. Such occasions, if sought for clandestinely, some will all the more likely, lead to a breach of public peace.

12). The applicant begs to bring to Your Honour's notice that this is a fit case for being recommended to the Local Government for a notification under section 144 Cl (6) Criminal Procedure Code, (after immediate orders by Your Honour for immediate prevention under section 144 (1) Criminal Procedure Code, as prayed for in para 13 below) as any such procession will lead "to danger to human life, or safety, or a likelihood of affray or riot". In fact, such a step ought to have been suggested by the applicant after the District Magistrate's order of 9-8-1913 and Government's order of 13-12-1913. While the Government have repeatedly recognised that the opponent has no such privilege and the Civil Court has agreed with them, there should be no difficulty for such a notification. Its absence however will only keep either party in a tense situation all the year round, likely to commit a breach of the public peace any moment the procession comes off. The recent attempt of the opponent in carrying the procession to success, has only made the local situation very exitable. The notification will serve to eradicate the possibility of such breach. The applicant, therefore, prays for recommendation being made to Government under section 144 Cl (6) Criminal Procedure Code.

13). ~~In the meanwhile~~ At present, it is more than likely, that permission for the procession will be secured by the opponent by some clandestine method and the parade attempted, during this month of Shravan or any of the holidays coming immediately after. The attempt will exite extreme resentment from a considerable number of the public in the village of

Kundargi or wherever it will be attempted and incite them to cause disturbance of public tranquility or riot, backed as they will be by religious fervour, which has been allowed to nurture by the consistent orders of the Government and the findings of the Civil Court.

12. It is, therefore, prayed that Your Honour will be pleased to direct under section 144 Criminal Procedure Code the opponent to abstain from taking out a procession of himself in a cross palanquin with the Panch Kalash etc., in the village of Kundargi during a period of 2 months from the date of the order. Since the order will operate only for a period two months and as the possibility of the procession by the opponent will be a standing menace leading inevitably to a breach of public tranquility or riot or affray, whenever it is repeated, it is further prayed, that Your Honour will be pleased to recommend to the Local Government as prayed for in para 12 above.

Dharwar,

August 1940

## List of Accompaniments.

1). Certified copy of the judgment in Appeal No. 360 of 1867 of the District Court, Dharwar 19-4-1875

2). Certified copy of the judgment in Sp. Appeal No.277 of 1875 to the High Court on appeal No.360 of 1867 of District Court. 26-9-1876

3). Certified copy of order of the Commissioner S.D., Pr.J.C.Gibb. 28-5-1910

4). Private copy of order under section 144 Criminal Procedure Code by Sub-Divisional Magistrate, III Division, Dharwar Pr.V.P.Ramjoshi. 9-6-1912

5). Certified copy of order of District Magistrate Pr. Mechoncchie 9-8-1913

6). Private copy of order of Government in appeal against the District Magistrate's order of 9-8-1913 13-12-1913

7). Certified copy of order of Sub-Divisional Magistrate, III Division, Pr.... Balekundri 25-7-1914

8). Certified copy of judgment in Civil Suit No.277 of 1914 of Kadur Court. 26-1-1916

9). Certified copy of judgment in appeal No.53 of 1916 to District Court 4-7-1917

10). Certified copy of judgment in appeal No.622 of 1917 of the High Court of Bombay. 11-8-1920

11). Order of the District Magistrate Kunder section 44 D.P.Act on the application of the opponent. 7-7-1940.

Note

C.I.O.4 and 6 are only private copies. The applicant is not in possession of the certified copies. We will produce them immediately they are secured.

Copy applied for on 16th September 1912.

Copy prepared on 30th September 1914.

Copy sent by post on 4th October 1912.

(Sd) in English.

for Commissioner, S. D.

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S. D/11 of 1910.

Orig by hand.

Order on the petition of the following of Mai Wanjia Jergd Bra.

Whereas Mai Ajing Jergd Bra of Yola District Upper Benue Province has been appointed to carry out enquiries with the object of determining whether his office as Mai of the Wanjia Jergd Bra is all cases within the Yola Division, all Policemen and District Messengers are required to see that the exercise of the said rights by the said Mai is not interfered with by anybody.

(Sd) H. C. Gibb.
Commissioner S. D.

True copy.

(Sd) in English

for Commissioner, S. D.

Seal of the
Commissioner S. D.

Head Police Inspector, Gadag Circle's Memorandum No. 427 dated 8th inst.

Read S.Vineker for Shri Totadswamy and Mr.Venkatrao Arur for Shri Annadanswamy.

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The word procession in this office No.P.A.1046 of 7th inst. was used in its ordinary sense, and it does not give any permission to Shri Annadaneswmy to do anything in excess of his rights or against custom or in interference with the procession of Shri Totadswamy. No mention of any cross palanquin or Pancha Kalasa has been made in the application made to this office on the 7th inst., on behalf of Shri Annadaneswmy. If the followers of Shri Annadaneswamy want to have a simple procession without any cross palanquin and Pancha Kalasa they may have it in accordance with the orders of the Assistant Superintendent of Police (No.1455 dated 7th inst.)

It has been contended for Shri Totadswami that Shri Annadaneswamy has no right to go in a cross palaquin with Pancha Kalas and that the High Court has decided that the latter is a disciple of the former. There are orders of the Commissioner S.D. and District Registrate, Dharwar, in force which allow Shri Totadswami the right to go in a cross palanquin with Panch Kalasa and other insignia of his office in all places of the Southern Division (Commissioner S.D's No.P/415 dated 28th July 1910). No such order has been shown to be in existence in favour of Shri Annadaneswmy and he has failed to show that it is customary for him to exercise the right to which Shri Totadswami has been held to be entitled.

A disturbance of the public transquility is apprehended and there is very little time left to take detailed enquiries. The local Police have already directed the followers of Shri Annadaneswami not to go in procession with cross palanquin and Panch Kalas for today.

I affirm this order and in exercise of powers under

section 144 Criminal Procedure Code, direct Shri Annadaneswami and his followers at Kundargi to abstain from going out in procession with a cross palanquin and Panch Kalasa. It will of course be open to Shri Annadaneswami to get an order from the proper authorities in some way as Shri Totadswami has done.

Dharwar,
9th September 1912.

Sd. V.K.Namjoshi
Sub-Divisional Magistrate, F.C
III Division, Dharwar.

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No.2220 of 1912.

Dharwar 9th September 1912.

Copy with compliments forwarded to the

Sd/-
Sub-Divisional Magistrate F.C.
III Division, Dharwar.

The District Magistrate, Dharwar
The Assistant Superintendent of Police, Dharwar
The Police Inspector, Gadag Circle (with two spare copies for publication at Kundargi).
The Mahalkari and Magistrate, II Class, Kundargi.
Shri Annadaneswami of Kundargi
Shri Totadswami of Gadag.
Ishwarappa Pompanna & other followers of Shri Annadaneswami of Kundargi.

Copy applied for by Shriman Maharaj Niranjan Jagadgu guru Tontad Siddhaguru Totadaswamy of Patt Lokhiyar Tonted Siddhaguru Totadaswamy Sevastah Math Gombal of Gadag Taluka on 27-10-1915.

It was ready for delivery on 13-11-15.

It was delivered on

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3d. for Collector of Dharwar.

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Order passed by the District Magistrate Dharwar on 9-11-1915 regarding claim of Annadanaswamy of Lakkundi to go in procession with Adyalki and Panch Kalas.

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## O r d e r.

In this case the question at issue is the correctness or otherwise of the claim put forward by the Annadanaswamy of Gadag, to be carried in cross palanquin with the insignia of Pancha Kalasa and the effect of the finding on that issue as regards the District Magistrate's duty with respect to S.44 of the Bombay District Police Act, and S. 144 of the Criminal Procedure Code.

2. The claim of the Annadanaswamy is contested by the Totadaswamy of Gadag, who asserts his spiritual and temporal superiority over the former and regards the exercise of the right claimed as derogatory to his own headship. The right of the Totadaswamy to go in procession with cross palanquin and Pancha Kalasa has been considered and admitted by the Collector and District Magistrate in his order of the 14th May 1915. Mr. Gibb found that the practice had been

continuous for more than half a century and practically unopposed. In that case the opponents were the representatives of the Suranggiry Swamy the Chief Spiritual head of the Smarta Community. The dispute then was between the followers of two different religions. In the present case it is between the followers of two mathas belonging to the same religion and sect. The question that I have to consider are as follows :-

(1). Is there satisfactory evidence that the right claimed by the Annadanasumi has been exercised unopposed for a substantial period ?

(2). If the exercise of the right claimed is permitted now is there danger of obstruction or annoyance to the public or of a disturbance of the public tranquility ?

I find on the first issue in the negative and on the second in the affirmative for the following reasons.

3. Eight witnesses of respectability and apparent independence were produced before me at Kundangi who said that they had seen the Annadanaswamy going in cross palanquin for periods varying from 20 to 30 years. On the other hand Mr. Venkatrao Narasingrao Nadgowda the representative of the leading Desai family of that part of the country and a Mokhasdar of the Deccan States that the practice dates from 1907 only at which time the Annadanaswamy instituted a Jatra of his own. There is absolutely no documentary evidence as to the exercise of the rights at any time upto the last year or so when the followers of the Vetadanaswamy took objection to the proceedings. The evidence of the 8 gentlemen above mentioned is entitled on the face of it to consideration on the other hand due allowance must be made for the esteem in which the present Annadanaswamy is undoubtedly and, to the

best of my knowledge deservedly held in Kundapur and the neighbourhood and the natural tendency to exalt a respected local dignitary. Considering the relations existing between the two maths as proved by documentary evidence, I am unable in the absence of the clearest proof of the fact to believe that Vatudeswamy would have permitted the right claimed to be exercised for the number of years alleged without protest. Mr. Venkatrao's account is consistent both with admitted facts and probabilities. The popularity and influence of the Vaudeswamy math are a recent growth and it is natural that with the increase of funds and the institution of the new Jatra the ceremonies attending the progress of the Swamy should be celebrated. I hold therefore that the alleged practice is of recent institution and not of long standing.

1. Coming to the second issue the significance of cross palanquin and Panchamahalsa must be considered. The privilege of being carried in a palanquin cross ways is one that so far as my knowledge goes is enjoyed only by Swamis of maths of unquestionable preeminence. In Mysore the practice has varied at different time but at present it is admitted in the case of the Jagadguru of Sringeri alone. The British India practice is not so strict and the general tendency of judicial rulings is to maintain the rights of different sects to make such use as they like of public streets provided that they do not thereby invade the rights of property enjoyed by others or cause a public nuisance or interfere with the ordinary use of the streets by the public. Where there is precedent for the use of Adyalki the privilege has been accorded in this Presidency to

Swamy such as the Swamy of the Mugi Math of Chitaldrug irrespective of the view taken in Mysore.

The Peetha-dhipathi is generally an emblem of royalty or supreme priesthood.

Now the Totadaswamy of Gadag whose preeminent position along with that of the Swamy of the Sundaragi Virakta Math of Bubli is admitted, contends that the Annadanaswamy of Kodeda is no more than his subordinate. The judgement of the High Court in Special Appeal No. 277 of 1956 throws the clearest possible light on the respective positions of the two Swamys. A Sanad (certain letters) dated A.D. 1716 describes the Totadaswamy as "Master of the Annada Math" and as Their Lordships said "Apparently long before there was any Annadanaswamy". Again :- " Ex.No.50 signed by numerous persons including as third on the list, the Annadanaswamy is clear acknowledgment as least of his spiritual supremacy. The resumption of the Annadan Math by the plaintiff on the occurrence of the vacancy of the first defendant's immediate predecessor and the administration thereof for four years by the Totadaswamy were acts strongly indicative of supreme temporal and spiritual authority..... The defendant was nominated to the office of Annadanaswamy in 1940 by the plaintiff In the present inquiry copy of a registered document has been produced dated 1954 in which the Annadanaswamy styles himself with respect to the Totadaswamy " Your obedient annadanaswamy ". Coming to more recent times a Dhetta standing in the name of the last Annadana Swamy was continued after his death in the same name. The Totadaswami obtained an heirship certificate and got his name substituted in application was made to get the certificate

cancelled but it was rejected by the 1st Class Sub Judge thereon. The Annadanaswamy then filed a suit for change of Gnana but withdrew it last year. Another suit with respect to the Purakawad Math is still pending. It is not within my province to decide whether the Intadanaswamy is or is not the spiritual and temporal superior of the Annadanaswamy. That I am concerned with is the question, whether the followers of the former have good reason to believe that he is and to resent the assumption by the latter of privileges implying such equality to an extent that is likely to cause a disturbance of the public tranquility. In my opinion the question must be answered in the affirmative.

5. It has been argued by counsel that, whatever the case may have been once, the Annadanaswamy is now independent and is at liberty to assume the insignia of supremacy. Further it has been urged that the followers of the Annadanaswamy greatly out number the followers of the Intadanaswamy in Kondargi and that if they choose to carry their Swamy in cross palanquin they have every right, in view of judicial rulings, to do so. I am unable to accept either argument. The practice of cross palanquin is in its very nature the cause of public obstruction and of interference with the ordinary use of the streets by the public. It is a direct assertion of supremacy so far as the particular seat is concerned and a challenge to those of that seat who deny it. Here it has the sanction of long usage it may be sanctioned but it would be directly contrary to the interests of public order and peace to admit it in the case of every Math that chooses to cut itself off from the present institution. So far

as Hindarg itself is concerned there is some force in the second argument. But if the right were admitted in Hindarg it would be claimed elsewhere and the followers of the two Swamys would be liable to come into conflict wherever they are to be found living in the same place.

6. There is nothing to prevent the Amadeswamy going in procession in his palanquin carried in the ordinary manner and without the Asoka flabella, but for the reasons given here, if preparations are made to use such palanquin and the fanning specified, it will be necessary to issue an order under S. 144 of the Criminal Procedure Code or S. 44 of the Bombay District Police Act.

7. It appears that last year a new Amadeswamy appointed by the Attadeswamy was carried in cross palanquin. This will not be permitted in future. The privilege attaches to the Pattadeswamy personally and if is is exhibited in the case of the Swamy of the old Amadeswamy Math, the prohibition must apply equally to any person newly appointed by the Pattadeswamy.

Dharwar 9th. D. Lacrnochie.
District Magistrate.

"True copy"

Sd.

for Collector of Dharwar.

Cl. Clerk.

[illegible] Division, [illegible]

---

[illegible]

2\. [illegible]

3\. [illegible]

4\. [illegible]

5\. [illegible] concerned, [illegible] viz. :-

(1). [illegible] by both [illegible]

(d) On Wednesday the 12th the Shree Indra Swami will go to Dimbel in procession with all his insignia.

(2) On Fehrve of the Shree Indra Swami should begin on the fourth day in Shravan which falls on 17th August and should follow the general lines laid down here:-

(a) On [illegible] (17-8-1) the Indra Swami must bathe and be dressed in ordinary clothes with all the insignia in the Shree Indra Temple. The procession to start from the Dharmshala by the Kashkar, Bhoi, Dhobi, Nhavi, and the Dimbel Kharm and go to the Panchlingam where it is to remain in the town the same evening, taking a day, and will return to the Dharmshala the same evening, but may, however, if the Kashkar, Pyatinvar agree, stay on there, Kashkar. The Dimbel Kharm may be carried across river if they choose.

(b) On the early morning of Thursday the Pyatinvar will be taken in procession to the house of whoever Kashkar in the village in rotation chosen by the Pyatinvar, the procession will return to the Dharmshala same evening and the Kashkar.

(c) It is to be noted that the cross procession and the Dimbel kharm are allowed when only two of Shree Indraswami is seated in the Indrakuin, and also when the three Indra Swami of the hereditary right is the Indrakuin. The in three [illegible] on the privilege attaches to the Indra Swami temporarily [illegible] of the three - - Indra Swami himself as decided by the District Registrar.

(4) On behalf of the three Indra Swami it is submitted that during the shedding of Shravan it is usual for the devotees to invite the Pyatinvar to their houses on any day convenient to them and that if an occasion to go to one devotee house arises during the days allotted to the aforesaid

[illegible] they [illegible] be [illegible] to carry the [illegible] in [illegible] procession. [illegible] in [illegible] and I [illegible] not [illegible], that there-in does not lie the [illegible] of [illegible] possible breach of [illegible]. From the discussion that followed on this point, in Court, between the contending [illegible], I [illegible] that the feelings will run very high ; [illegible] slightest [illegible] is likely to offend [illegible] and I therefore do not think it safe in the [illegible] to [illegible], to leave any loop-hole, however [illegible] [illegible] the [illegible] which is likely to [illegible] the public [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the [illegible] carry the [illegible] in [illegible] [illegible] the [illegible] district, [illegible] the [illegible] each [illegible] procession. [illegible] district, [illegible] permission, [illegible] he finds it [illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] district, [illegible] [illegible] evidence.

[illegible] Police, [illegible], for information [illegible] the necessary [illegible] to carry out [illegible].

[illegible] [illegible] [illegible] [illegible] [illegible].

[illegible] district [illegible]

[illegible]

[illegible] day of July [illegible]

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In the ~~Xxxxx~~ District Court of Dharwar

at Dharwar. Ex.No.16

Civil Appeal No.53 of 1915 from decree in Civil suit No.277 of 1914 of the Court of the Sub-Judge of Gadag.

1. Shriman Niranjan Jagadguru Annadaniswamy Guru Annadaniswamy Sansthan Matha Kundargi by his Votmukhtyar Somayya Shidlingayya Hammigi, now Solabayya Mahalingayya Mundargi.

Appellant.
(Ori. Plaintiff(.

Against.

Messrs. Shivrao and Vinekar for No.1 others absent

1. Totadswami Guru Totadswami of Gadag
2. Totayya Andanayya Langalurof Kundargi
3. Sangayya Channayya Shettar of do
4. Kariyayya Sangayya Shantgiri of do
5. Totayya Adiveyya Ganchana of do
6. Adiveppa Totappa Shabadi of do
7. Basappa Mallappa Baligar of Kuvin-hadagali
8. Andappa Koulpeti of Kundargi.

Respondents
(Ori.Defts).

Claim Rs.10/-.

The plaintiff appellant styles himself Jagadguru Andaniswami of the Kudargi Math. He states that he

and his Gurus before him, as Jagadgurus, have exercised the right of being carried in a cross palanquin in a procession, that on September 1912 the defts by obtaining an order from a Magistrate stopped the procession. The suit xx is for an injunction. It appears that the usage of riding in a cross-palanquin was first a started by the great Shankaracharya founder of the Smarth sect of Brahmins. This practice has been adopted by others since his time and is looked upon as a valuable religious dignity and privilege. The only question I am concerned with in this appeal is whether the suit will lie. I am of opinion that the suit is not one cognizable by the Civil Courts and I dismiss this appeal with costs.

In considering the authorities the right claimed by the appellant may be regarded in two aspects, first as a religious dignity and privilege and secondly, as a right to take a procession through the public streets. From either point of view the current of Bombay decisions is against the appellant.

In Madhusudan Parwat Vs.Shri Shankaracharya (I.L.R.33 Bom.278) it has been held that "To decide disputes as to precedence or privilege between purely religious functionaries is no part of the business of the Civil Courts, nor will they grant injunctions to prevent preachers from preaching where they like under any title they please, provided no office or property is disturbed or interfered with". In this case there is not the slightest suggestion that the appellant's office as head of the Mundarigi math has in any way been affected.

The High Courts of Bombay and Madras hold divergent views with regard to suits brought to enforce a right to conduct a religiousprocession. The leading case in bombay is Satku vs.Khadir vs. Ibrahim Aga (I.L.R. 2 Bom.467) followed in Khaji Sajaudin vs. Madhavadas (I.L.R. 18 Bom. 693) and Virupaxappa vs. Sherifsab (11 Bom.L.R. 372). In Satku's case the plffs as members of the Mohammadan community claimed a right to take their Tabuts along a certain road. The defts had obtained an order from a Magistrate just as in the present case and had prevented them. The English law on the subject is based on the maxim 'interest reipublicae ut sit finis litium'. It is held that where a public right is obstructed no individual can bring a suit without proving particular damage. Otherwise there would be danger of the Courts being flood by a multiplity of suits. After reviewing the authorities at great length Westropp C.J. came to the conclusion that the mere absence of religious and sentimental gratification was not a sufficient particular damage to give a cause of action where a person had been obstructed in exericising a right of way on a public road. A case which was more especially relied upon was the Privy Council casereported in 3 M.I.A., a case which came from this District and related to the very privilege now the subject of contention. The Lingayats and Brahmins of Hubli were disputing the point whether the spritual leader of the Lingayats could be carried in a cross-palanquin. The Privy Council remanded the case for a fresh trial, and one of the issues ordered to be tried was whether the suit would lie. The Judges of the Bombay High Court held that the right of being carried in a cross-palanquin was too unsubstantial

to be the subject of a Civil Suit. There was no further appeal from this decision. The only Bombay Case which the appellant can quote in his favour is Basalingappa Parappa Vs.Dharmappa Basappa (I.L.R. 34 Bom.571). I cannot regard this decision as over-ruling Satku's case, because although that - authority is mentioned it is neither discussed nor distinguished nor reversed. In the judgment the Madras case of Sadagopalacharya Vs.Ramrao (I.L.R. 26 Mad.376) is quoted as an authority for the - proposition that every member of the public and every sect has a right to use the public streets in a lawful manner. This, however, is quite a different question from the one I am now considering. Every sect may have the right to carry their leader in a cross-palanquin. The question is whether the Courts will enforce that right without proof of particular damage. This question did not arise in Sadagopalacharya's case. It is no doubt true that the Madras High Court have distinguished the leading Bombay case (Satku's case) above discussed, but the reason given is open to objection. I refer to Kandaswami Mudali vs. Subraya (I.L.R.32 Mad., 478). The cause of action in that case was said to be a Magistrate's order prohibiting a procession whereas it was assumed that in Satku's case it was mere unaided - obstruction by the defts. It will be found however that in Satku's case also the defts had obtained a Magistrate's order. It does not appear to make any difference to the jurisdiction of the Courts whether the defts enlist the help of the Magistrates or not, in obstructing the alleged right. In the present appeal the appellant's pleader tries to distinguish Satku's case on a new ground. He says that there the plffs brought their suit as members of a certain

community while here it is an individual who is suing. I do not think that the question of jurisdiction can depend on whether the swami brings the suit himself or has a suit brought by his followers

4th July 1917 Sd. F.Clements

District Judge.

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Sd Sd.A.C.Prabhu Sd.I.G.Supe

Typist. Sd.

Clerk of the

Court.

Appeal No.55 of 1916.

Plaintiff appeals on the following grounds.

1. The decision of the lower Court is against law and evidence in the case.

2. The lower Court was wrong in holding that the right to parade in a cross palanquin was not a general right, exercisable by any subject of His Majesty.

3. The lower Court was in error in deciding that the plff had no right to march in a procession seated in a cross-palanquin in public streets.

4. The Court erred in holding that the facts mentioned in para 2 of the plaint were not proved.

5. The Court below was wrong in holding that the right to enjoy a cross-palanquin procession with biruawale belonged to defendants exclusively as against the plaintiff.

6. The Court below was wrong in holding that the suit was outside the cognizance of the Civil Court.

7. The Subordinate Judge did not apply a free and unbiased mind to the case before him as is apparent from the many unmerited gratuitous insults which the Sub-Judge gives under cover of his judgment.

8. The lower Court imported its own learning in the case in the delineation of the origin of the cross palanquin processions. The extraordinary ability or otherwise of Shree Shankaracharya was quite beside the point as also was the history of the Math founded by him.

9. It is quite improper for the lower Court to characterise the plff as a weak minded and short-sighted man given to physical pleasure and worldy object, and devoid of all self respect and learning. The remarks are it is humbly submitted most

unbecoming in a judgment.

10. The witnesses for the plff have only stated what the position of the law is in the matter of public processions. Their depositions should not affect the right of the plff.

11. The lower Court erred in holding that the right claimed by the appellant was only a right to a dignity and nothing more, he had a right to go in a public street in such manner as is consistent with law and that right was interfered with by the defts. The right to proceed in a cross-palanquin with birudavali is incidental to the right of using a high way which is a ~~xxx~~ substantial right.

12. The lower Court has misunderstood and misapplied the decisions in Shankar vs. Shidlingaya. 3 I.L.A. 198, 2 Bombay 494 and 33 Bombay 276.

13. The lower Court has not considered the cases quoted for the appellant and it has not mentioned them in the judgment.

14. The plff and his witnesses never stated that the plff would use the crown in a public street like a topi. This undounded statement fathered on the plff only indicates the prejudice of the Court.

15. The lower Court was wrong in thinking that the right of the plff depended on the question whether the feelings of others would be wounded or not.

16. There was no evidence to show that the feelings of others would be wounded if the plff rode a cross palanquin.

17. The learned Subordinate Judge was not justified in stigmatizing the plff's claim as due to libertive principles. The language is quite objectionable.

18. The Court below is wrong in holding that

the plff was not a Jagadguru.

19. The Court below is wrong in drawing an adverse inference against the plff for his not coming into Court. The plff's Mukhtyar was able to answer all the questions put to him by the Court.

20. It was wrong to hold that only the Swami Chitradurga of Hubli together with deft 1 were entitled to be Jagad-Gurus. The title of a Jagad-Guru was not derived from a royal grant. Any Guru who is held in high reverence by his followers and has a numerous following is called a Jagad-Guru.

21. The Subordinate Judge was wrong in holding that the plff's math was not ancient and the plff and his predecessors were only the desciples and nominees of deft 1 and his predecessors.

22. The decision in appeal No.272 of 1875 of the High Court could not and did not establish tenial subordination of the plff and his predecessors and successors to deft 1 and his predecessors and successors.

23. The lower Court was wrong in holding that the plff was entitled into the Virakta order by deft 1.

24. The lower Court was wrong in not believing the witnesses for the plff whose evidence established that the plff and his ancestors enjoyed the right of passing in a cross-palanquin from time immemorial.

25. The lower Court was wrong in holding that the Matha of the plff was not as ancient and dignified as that of the deft 1.

26. The decision was given on 26-1-1916, Copies were applied for on 31-1-1916 and were ready on 7-2-16. Hence the appeal is in time.

27. The value of the appeal for Court fee is Rs.5/- for declaration and Rs.5/- for injunction.

That for Jurisdiction is (not mentioned).

True Copy

Sd.

Clerk of the Court.

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Sd.

Assistant Sheristedar

Appeal No.822 of 1917 from Appellate Decree

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Shreeman Niranjan Jagadguru Andaniswami

Guru Andaniswami Sansthan-Math Mundarigi

by his Vatmukhtyar Solbayya Mahalingayya

(Ori. Plff). ... Appellant.

Versus.

Totadswami Guru Totadswami and others

(Ori. Defts). ... Respondents

Second appeal against the decision of B. Clements, Esquire, District Judge at Dharwar, in Appeal No.53 of 1916.

The Hon'ble Sir Thomas Strangman with Mr.S. V.Palekar for the appellant

Mr.Dhurandhar with Mr.V.R.Sirur for respondents Nos. 1 to 5 and 8.

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Judgment.- The plaintiff alleged that he was one of the Jagadgurus of the Lingayats, that he had many branche maths in the Presidencies of Bombay and Madras, in the territories of the Patwardhan Chiefs and of His Highness the Nizam, that plaintiff's Gurus before him had and plff has the right of going inprocession seated in a cross palanquin adorned with and accompanied by Panch-Kalash and birudavali, that they had and have that ~~khak~~ right as Jagadgurus, that they have a right that their

disciples should show them that honour in their own village and also when they go out visiting in public streets, that the plff's Gurus had and plff has - exercised this their right since ancient times, that the procession in a cross-palanquin is taken out in plaintiff's village Kundarigi every year on Vaishakh Sud 10 and 11, last Monday and Tuesday in every Shravan, on Ashwin Sud 10 and at the beginning of Margashirsha without fail. It is taken out also when plff is called by his disciples for worshipping his feet at their homes at all times of the year, it is taken out also when the plaintiff enters villages on his tours and visits his disciples' houses for the worshipping of his feet, that the plff intended to take out a cross palanquin procession on last Monday Shravana of Shake 1834, that the 1st deft induced deft 2 to make an application to the 2nd Class Magistrate of Kundarigi on the 6th of September 1912 and the other defts to the Sub-Divisional Magistrate that there - would be a breach of the peace, that the latter - Magistrate stopped the plff's procession on the 9th of September 1912 and that appeals were preferred, but, failed and hence the suit. The plff prayed for an injunction against the defts that they should not - obstruct the plff in going in a cross-palanquin procession with a Panch-Kalash and Birudavali on Vaishakh Sud 10 and 11, on last Monday and Tuesday in Shrawans, on Ashwin Sud 10 and in the beginning of Margashirsha in Kundarigi and else where at other times.

The defts 1 and 3 contended that the Civil Courts had no jurisdiction to try this suit, that the plff was not a Jagadguru, but deft 1's disciple, that disciples before him called Andanmaris like the plff denied that they were deft 1's disciples (Shishyas)

and the high Court held that they were deft 1's Shishyas or disciples, that the Andanmari before the plff had admitted that he was deft 1's disciple and had passed a registered deed to that effect, that such Maris have no such right of going in a cross-palanquin as claimed in the plaint, that they have no - right to take out the procession mentioned in the schedule attached to the plaint and that the 1st deft alone has the right to call himself Jagadguru and go in a cross-palanquin with Panch-Kalash and Birudavali and not the plff.

It may be said therefore on those pleadings that the plff claimed to have the right of being carried in a cross-palanquin in procession as Jagadguru. That was a religious dignity and privilege not for every member of the public, but for himself as Jagadguru. It was the plff who claimed to be carried in procession by his disciples in order that they might worship his feet in their homes, and to be carried in procession on particular days of the year.

The 1st issue raised in the trial Court was, Is the right to parade in the cross-palanquin as described in the plaint a general right exercisable by any ~~and~~ subject of His Majesty ? It is difficult to see at first sight how that issue came to be raised. Certainly it is not relevent to the pleadings. But when issues are raised under Order XIV Rule 1(5), the Court shall, after reading the plaint and the written statement, if any, and after such examination of the parties as may appear necessary, ascertain upon what material proposition of fact or of law the parties are at variance and shall thereupon proceed to frame and record the issues on which the right decision of the case appears to depend It appears from the record that the plff never attended the Court and therefore

he could not have been examined by the Judge. It seems obvious that the plff's pleader must have seen the danger he was in of losing his case as he insisted upon plff's claiming the privilege of being carried in a cross palanquin for himself as Jagadguru. He must have argued before the Court that the plff's suit could succeed, because, he as a member of the public had the right to use the road in any way he pleased provided he did not inconvenience the other members of the public who had equal rights themselves. But it appears to me that this ought never to have been admitted. It is absolutely inconsistent with the plff's own case and I cannot imagine that a party in the position of the plff would ever have filed this suit claiming the right to be carried in procession in a cross palanquin not because he was a Jagadguru but because he was a member of the public. In Lakshmi Lukkh Vs. Hossaini Bibi (1888) (L.R.15 I.A.61) their Lordships of the Privy Council dealt with the question of raising issues inconsistent with the case made out by the plff. Their Lordships at page 86 xxx said "On the 16th of March 1882 issues were settled. Amongst the issues was this: 2nd whether the Kibbanama on behalf of Shehzadi Bibi is genuine and valid and executed with her knowledge and consent, or whether it was manufactured without her knowledge and consent, or whether it was executed under undue influence?'. In their Lordships' opinion the latter part of that issue ought not to have been admitted. It was absolutely inconsistent with the case made by the plff. It only becomes possible on the assumption that the alleged cause of action is unfounded. There was another issue which also was admissible on that assumption, viz., whether in case the said Kibbanama is proved to be genuine, it is invalid on any ground according to

Mahomedan Law." Applying those remarks to this case this issue only becomes possible on the assumption that the alleged cause of action in the plaint is unfounded, namely, plaintiff's claim that he is Jagadguru was entitled to be carried in procession in a cross palanquin as a religious dignity and privilege. That cause of action disappears entirely if the plff were to allege that he was entitled to be carried in that way not because he was a Jagadguru, but because he happened to be a member of the public entitled to use the street in any reasonable way. The suit was dismissed by the trial Court as it found on the 2nd issue that this was a special right enjoyable by the defendant No.1 and other high priests of the Hindus like him, that the plaintiff had no right to march in a procession seated in a cross palanquin as alleged in the plaint in public streets and that the 1st deft had an exclusive right of riding in a cross palanquin as against the plff. But the lower Court also held that he had no jurisdiction to try the suit. The learned Judge said "I shall examine whether a suit for this honour and ~~gxx~~ dignity unaccompanied by any pecuniary profits and not attached to any particular office shall ~~xx~~ lie in a civil Court under section 9 of the Civil Procedure Code. I think that suits for an office are of a civil nature, but in my opinion a suit for vindication for mere dignity, though connected with an office, is not. The present suit is not for a claim to an office, but for a claim to a mere honour and dignity on account of an office and as I think not maintainable in a civil suit. It has been held that the claim by a Swami or Arch priest that he is entitled to be carried on a high road in a cross palanquin will not be entertained by a civil Court. What is - claimed in such a suit is a mere honour and dignity

a mark attached to the office of a Swami. It has been laid down that civil courts should discourage as far as possible claims of so unsubstantial and objectionable a nature and they ought not to be involved in the determination of trivial questions of dignity and privilege although connected with an office." Reference was made to Sri Sankur Vs.Sinha (1843) (3 M.I.A. 198). In first appeal the learned Judge said "In considering the authorities the right claimed by the appellant may be regarded in two aspects, first as a religious dignity and privilege and secondly as a right to take a procession through public streets From either point of view the current of Bombay decisions is against the appellant. In Radhabaiden Parvat Vs.Shri Shankara ya (1908, (I.L.R.33 Bom.276) it has been held that 'to decide disputes as to precedence or privilege between purely religious functions is no part of the - business of the civil courts, nor will they grant injunctions to prevent preachers from preaching where they like, under any title they please, provided no office or property is disturbed or interfered with'. In this case there is not the slightest suggestion that the appellant's office as the head of Lunderig Math has in any way been affected". The learned Judge also referred to a Madras case - Sadagopacharlar vs. Rama Rao: (1902) (I.L.R. 26 Mad.376) which was cited for the proposition that every member of the public and every sect has a right to use the public streets in a lawful manner. The learned Judge very rightly remarked that every sect may have the right to carry their leader in a cross palanquin. The question is whether the Court will enforce that right - without proof of particular damage. It appears therefore to me that the authorities are perfectly clear. Civil Courts will not entertain a claim of this nature

and really the argument that was addressed to us in second appeal was that we ought to deal with the case as if the plff was suing as a member of the public claiming as such to be entitled to be carried ina cross palanquin if he chose to adopt that method of procession. As I pointed out, that was not the plff's case and I doubt whether if we allowed the plaint to be amended, plaintiff would put his signature to such an amendment.

In my opinion therefore the appeal fails and the suit should be dismissed with costs.

11th August 1920. sd. L.C.Inchcod

---

I agree

11th August 1920. Sd. C.Fawcett.

True Copy

Sd. [illegible] Ghao

Deputy Registrar.

The 10th of July 1940.

Read:- (1) Application dated 26-5-40 from the residents of Kundarigi Petha and disciples of Shri - Jagadguru Annadana Mahaswami Guru Annadana Swami of Kundarigi through their pleader, Rao Bahadur S.S.Sawkar and Rao Bahadur S.L. Patil.

(2) Application dated 19-6-40 from the Mukhtyar Shidd yya Basayya Hiremath of Tontadswami Math Gadag and Dambal, through his pleaders Messrs Koti V.G. and S.S.Malimath.

(3) Report of the District Superintendent of - Police, Dharwar No.832 of 20-6-40.

(4) Report of the Deputy Superintendent of Police, No.2307 dated 1-7-40.

(5) Report of the Sub-Divisional Magistrate, F.C. III Division, Dharwar No.P.C.L.22 dated 5-7-40.

...

No.P.C.L.S. 255
Office of the District Magistrate
Dharwar, 7-7-1940.

Memo:-

The applicants, residents of Kundarigi and disciples of Shri Annadani Swami Math of Kundarigi request permission to take out cross palanquin procession of - Shri Annadani Swami of Kundarigi on 11-7-40 through the streets of Kundarigi. The Police Sub-Inspector and also the Mahalkari, Kundarigi report that there is no objection to grant the permission as there is no likelihood of breach of peace and no obstruction to traffic would be caused thereby. After considering objections raised on behalf of Shriman Tontadswami of Gadag, the District Superintendent of Police and the Sub-Divisional Magistrate also have reported that there is no objection to grant the permission. Since it is reported by all the officers and stated by the applicants also in their - application that there is no likelihood of breach of th peace and no obstruction to traffic would be caused, the District Magistrate, Dharwar, also has no objection to the applicants taking out the cross palanquin procession in question if it is customary to do so and subject to the condition that they should obtain the necessary pas from the Police authorities for the procession after - specifying the route, terms etc., of the procession as

required by the District Police Act.

2. If Shriman Tontadswami and his disciples consider that the proposed ~~xxxxx~~ cross palanquin procession to be derogatory to their religious custom, it is open to them to approach a competent Civil Court.

Sd. D.S.Modak

District Magistrate, Dharwar.

Copy to:-

1. The applicants through their pleaders.
2. The opponents through their pleaders.
3. The District Superintendent of Police, Dharwar w.c.
4. The Sub-Divisional Magistrate, F.C. III Division, Dharwar w.c.
5. The Police Sub-Inspector of Kundargi for information and guidance.
6. The Mahalkari of Kundargi for information.

Sd. D.S.Modak

District Magistrate, Dharwar.

Dt

No. M. A. [illegible].
6-[illegible]-1940

To,

Shri Jagadguru Tontadarya

Swami of Gadag.

Sir,

I have the honour to inform you that the application under S. 144 Cr. P. C. in which you are the applicant, is fixed for hearing on 16-9-40 at Dharwar at 2 P.M. in the Court of the District Magistrate, Dharwar

You are further informed that

you are to send in your written

statement on Monday the 9th instant.

Your most obedient servant

[illegible]

Mountstuart Grady

To,

The Collector of

BELLARY.

Sir,

I, the undersigned Lingayats beg leave to approach you with an humble request and hope that it will be kindly granted.

His Holiness the original Sheikh-Mahamadhyan Jagadguru Totada-Gavi and known also as Tadi Siddlinga Swami, the Spiritual Head of the Lingayat Community - the two well known for his religious austerities and holiness, established Sonathan Matha Samhad and is residing at Harapanahalli, in the Parvindhadgi Taluka of the Bellary District. His Holiness the present Swami is the 7th successor of Tadi Totada Siddlinga Swami. The present Swami has maintained the good name and high position of the long line of Swamis and is held in high esteem for the purity of his character and for the generosity of his feelings, not only by the - - - Lingayat Community but also by those who know him.

The Swami possesses Inam and Government Lands in the Bombay and Madras Presidencies and in the Mysore and Hyderabad Provinces. The annual income of all the landed property is not less than Rs. 50,000. There are more than 500 subordinate Mathas in different parts of the two Presidencies and the two native States. - These are now with the present Swami and formerly, and

curiosities presented by the Rajas of Nagara and Syadi and other native princes in old times.

The importance of this Math is not to be considered merely from the sentimental point of view. The present Swami makes use of his high position and great riches in promoting education among his disciples and in taking care of all classes of people in need of help.

The Swami invested Rs. 10,000 in the Government Securities Bombay many years ago and the interest has been useful in maintaining a Sanscrit School at Gadag. The School is attended by about 15 students for whom a boarding is allowed in the Math at Gadag. The Swami has arranged to feed in the Math such as may come in search of food.

The Swami stands in need of arms for the protection of the dignity and property of the Math, and licenses are annually obtained. The annual renewal of licenses leads to considerable inconvenience. Exemption from the operation of Arms Act has been graciously granted by Government to persons of lesser position and our request on behalf of the Swami that he may be granted such exemption may not appear unreasonable.

About thirty years ago the opponents of the Math in a Civil Court requested the District Judge of Dharwar to compel the personal appearance of the Swami in the Civil Court. The then District Judge considering the high position and dignity of the Swami declined to grant the opponent's request. It need hardly be pointed out that occasions may now and then arise when malicious persons may think of asking Courts to compel the

personal attendance of the Swami, and the Swami may be at the mercy of the Court. Personal attendance of a Swami of the position of Shriman-Maha-Mandalesvar Jagad-Guru Kotada Swami in Courts will be a source of intense annoyance and mortification and be derogatory to the position of the Matha.

As stated above, We most respectfully and humbly beg that you will be graciously pleased to procure for the Shriman-Maha-Mandalesvar Jagad-Guru Kotada-Swami Sonatlan Matha Gerbai and Gadag, and residing at Harpanagar in Kavinhadagli Taluka, exemption from the operation of the Arms Act and exemption from personal attendance in Court. This request has been graciously granted by the Bombay Government (Vide extract of Government Resolutions hereto appended) and We earnestly pray that the Madras Government may be pleased also to extend these privileges.

For this act of kindness not only We, but the whole Lingayat Community will always be grateful.

We beg to remain,

Sir,

Your most obedient servants:

Copy applied for by Virappa Basapa Naregal, Agent to Shri Jagad-
-guru Totad Swami Sousthan Math Dambal and Gadag, on
21-1-1913.

Copy ready for delivery on 28-2-1913.

Copy sent by V.P.on 10-3-13

| No. of words. | Copying fee. | Comparing fee | Paper charge | Total. |
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For District Magte.,
Dharwar.

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To

The District Magistrate, Dharwar.

Honoured Sir,

We, the undersigned, a few of the followers of the Shri Jagadguru Annadanaswami Sousthan Math Hundargi respectfully beg to approch your honour with the following humble ---- representation and pray that redress may be given to us.

The followers of the said Shri Annadanaswami Math used to perform the religious ceremony called the"Pada Puja ----- Ceremony" on the last monday of the Hindu moth of Shravan wherein the said Annadanaswami is taken to the Tungabhadra river to a place called"the Panchlingana Gaddi" and after the ceremony of Pada puja (worshippin_ of feet) there the -- swami istaken in procession in cross-palanquin with Panch Kalasa. This they have been doing for the last 50 years or more. The said ceremoney was duly advertised as usual to --- take place on the last Monday of the last Shavvan which fell on September last.

In the meantime the followers of the Shri Totada Swami of Dambal and Gadag advertised similar ceremony and ---- procession on the same day and obtained an order from the Assistant Superintendent of Police in virtue of which the -- ceremony and procession of Shri Annadanaswami was pratically prohibited as the followers of the xxx said Math were given

to

to understand.

The rival followers then on the 7th of September last applied to the Sub-Divisional Magistrate in charge of the Division praying that the orders may be passed allowing the ceremony and procession to be held as usual and praying if need be that time may be fixed for the respective procession This application was, we understand, forwarded to the --- Assistant Superintendent of Police with observations and --- with a suggestion that time and distance may be fixed for the conduct of the respective processions.

The followers of Shri Totada Swami then seem to have got some report made by the Police, and also approached to the Sub-Divisional Magistrate, who then professing to act under Section 144 of the Criminal Procedure Code (Act V of 1898), passed an order a copy of which is attached hereto.

This order was passed on the very day on which the --- ceremony was to be performed and practically had the effect of prohibiting it, as, without Panch Kalas at all events, religious ceremonies are rarely performed among Lingayets. Though the said order was passed as said therein for want of time to make detailed enquiries, no such enquiries --- seem to have been subsequently made or ordered to be made. But later on there is another order received from the same authority wherein the parties concerned are asked to get an order from Your Honour.

The procession that is now objected to in cross ---- palanquin and Panch Kalas was enjoyed by Shri Annadanaswami for 50 years if not more, and no objection was ever before raised by any one to the same, on the last year's Dassara day as in previous years, and on other days when the said Swami had to be taken from one place to another, he was generally taken in procession in cross palanquin with --- Panch Kalas and the present procession is now for the --- first time objected to simply out of ill-feeling entertained against the said Math by the rival Math of Shri Totada Swami and its followers. We are prepared to prove

as

as we have already done before the local Magistrate that till the last Dasara day, and even thereafter whenever there was any occasion for a move the said Shri Annadana-swami used to enjoy processions in cross palanquin with Panch Kalas.

Apart from this enjoyment we respectfully submit that as a subject of this benign Government the Swami has a right inherent to go in palanquin and cross ---- palanquin with such insignia and music etc. as he or his followers may wish to have on the occasion on public --- streets etc. This inherent right has been recognised by the highest judicial authority (vide the following rulings).

1. Mauras H.C.R. 50

I.L.R. 2 Mauras 140 at pages 141, 142.

Do Do 143.

Do 5 Do. 304 at page 309.

Do 6 Madras 203 at page 206, 215, 220 F.B.

Do 7 Calcutta 694.

All the above rulings judicially lay down that every subject, not to speak of a Swami having extensive ---- following, has an inherent right to go in procession on public streets and high ways in such conveyances and -- with such music as he would wish to have. This inherent right we respectfully submit will not be denied to a Swami whose worth and merit are well known to Your --- Honour.

As the Shri Jagadguru Annadanaswami has been asked by the Sub-Divisional Magistrate to obtain permission from this Court, we now approach your Honour and pray that permission may be granted for the said Swami to go in procession in cross palanquin with panchkalas.

We may be here allowed to say that on the next Dasara day which falls on the 20th Instant, we shall have a similar procession as usual in past years, and on public streets, and we pray that orders may be -----

issued

issued to the Police and to the Local Magistrate to take --- necessary measures against any possible interference therewith.

And for this act of kindness, justice and generosity we, and all the followers of ~~xxx~~ Shri Jagadguru Annadanaswami -- Sausthan Math Mundargi, ~~shall~~ as in duty bound remain ever thankful.

10th October 1912.

We beg to remain,

Honoured Sir,

Your most obedient servants.

---

True copy.

District Magistrate, Dharwar.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] 7/10/1914.

[illegible]

[illegible]

[illegible]

(13)

I affirm this order and in exercise of powers under section 144, Cr. P.Code, direct Shri Annadaniswami and his followers at Hundargi to abstain from going out in procession with a cross palanquin and Panchkalas. It will, of course, be open to Shri Annadaniswami to get an order from the proper authorities in the same way as Shri Totadswami has done.

Dharwar,
9th September 1913.

Sd/- V.V.Sanjeeva,
Sub-Divisional Magistrate, P.C.,
III Division, Dharwar.

Order of the Magistrate

No.2220 of 1913.

Dharwar, 9th September 1913.

Copy forwarded with compliments.

Sub-Divisional Magistrate, P.C.,
III Division, Dharwar.

To

The District Magistrate, Dharwar.

The Assistant Superintendent of Police, Dharwar.

The Police Inspector, Gadag Circle( with two spare copies for publication in Hundargi).

The Sahukara and Magistrate, II Class, Hundargi.

Shri Annadaniswami of Hunargi.

Shri Totadswami of Gadag.

Ishwarappa Pampanna and other followers of Shri Annadaniswami of Hundargi.

9 SEP 1913

ಕಲಬುರಗಿ
ಸಾಲು
ವಿಷಯ:

ಸಂಖ್ಯೆ:-ಅಧಿಕಾರಿಯ ಹೆಸರು ಮತ್ತು ಸಂಪೂರ್ಣ ವಿಳಾಸ

ಮಾನ್ಯರೇ,

ಅಧಿಕಾರಿಯ ಹೆಸರು

Received
7/2/21

Copy applied for by Virappa Basapa Hareegal, Agent to Shri Jagad guru Totad Swami Sansthan Math Dambal & Jadag, on 21-1-1913.

Copy ready for delivery on 29th February 1913.

Copy sent by V.P. on 10 3 1913

| No. of words | Copying fee | Comparing fee | Paper charge | Total. |
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For District Magistrate, Dharwar.

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To

The District Magistrate,

Dharwar.

The humble petition of Shri Jagadguru Annadana-swami guru Annadanaswami Sansthan Math ---- Lundergi through his agent Chambassya bin Virkiray Hengiri Math in connection with the procession of the said Swami in palanquin cross-wise with its usual attendant ceremonies at Lundergi and other places.

Most respectfully showeth :- That His Holiness Shri Jagadguru Annadanaswami, the petitioner, is one of the --- Lingayet Gurus or religious heads of all sects of Lingayets and several other communities in this and other District including those in Madras Presidency and in Nizam's territor and has got thousands of followers in those places. He has got Maths, religious houses in several important places in this and other Districts and he receives homage from his followers wherever he goes. He has been held in great ---- veneration by the public consisting of Brahmins, Lingayets, Jains and other Hindu communities and even by Mahomedans. The office of the petitioner is a long standing one and was occupied from time to time by the several incumbents, one after the other and your Honour's petitioner, is the present --- incumbent holding the office since about 1800 and exercising

all the rights and privileges of his predecessors. The --- petitioner has been in enjoyment of all the rights and ---- privileges which have been enjoyed by the Swamis of other -- kindred Maths such as Mursavir-Swami Math of Hubli and Totad Swami of Gadag and Murgi Swami of Chitradurg.

2. That the petitioner, has been since many years, going in procession in palanquin cross-wise in public streets on ---- several important occasions of festivities in every year. So in the month of Shravan last i.e. on the 9th and 10th of September 1912, he, the petitioner, wanted to go in procession in cross-palanquin with Panch-Kalas and other insignia, at Mundargi, as usual, but on the representation of some person on the side of the rival Math of Shri Totad Swami of Gadag the Sub-Divisional Magistrate issued orders on 9-9-1912 , -- stopping such procession under the then circumstances. That officer, however, has not decided that the petitioner, has not got any right to go in procession in cross palanquin, but as he could not make detailed inquiries at the time, on ---- account of the apprehension of ~~the~~ breach of the peace, he has left the question open and has directed the petitioner in that order as well as in his subsequent order of the 5th October 1912, to apply to your honour and obtain necessary orders in this respect, similar to those which Shri Totada-- Swami has got. Hence the petitioner has submitted this humbl petition and he prays that your honour will be pleased to hold necessary inquiry with regard to the customary right in question and pass such orders as are proper and desirabl in the matter. It may be stated here that it is customary with the petitioner to go in procession in palanquin cross--wise with Panch-Kalas and other attendent insignia on the Dasara holiday which is approaching and that the followers of this Math are anxious to see that such procession is --- allowed.

3. That as to the proof of this customary right, the petitioner submits that, some local enquiry had been held by the Mahalkari and 2nd Class Magistrate of Mundargi on

the

the 7th September 1912 and some respectable witnesses have been already examined by that officer and the petitioner offers to adduce evidence of numerous witnesses of different classes and creeds, if further inquiry is ordered.

4. That, this right, is claimed by the other Swamis of Lingayats and other communities, only by usage and not under any royal grant from any previous kings. Even in the case of Shri Totada Swami there appear to be no documents of sufficiently old date to prove the exercise of the right in question. No doubt Shri Murgavirada Swami of Hubli and Shri Murgi Swami of Chitradurg may have got such old document to prove the usage during the last 50 years. As enquiry was held by the District Magistrate in 1903, into the rights of both the Swamis of Hubli and Gadag in one case, both the --- Swamis have been given permission in this respect. Then the opposing party was the Swami of Smart Brahmins. The petitioner respectfully submits that his position, as Swami of a large portion of Lingayat community, is similar to that of other Swamis and is as exalted as others. The petitioner further -- submits he is not in any way subordinate to Shri Totada Swami of Gadag and the High Court in a Suit of 1860 has only held that the predecessor of the petitioner was nominated by the predecessor of Totada Swami of Gadag to make vahivat of ---- certain property resumable at will and so awarded the claim of of the Totada Swami to recover that much property. . That decision does not, it is submitted, lower the status of the petitioner in other respects. Again supposing for the sake of argument, petitioner's Math is subordinate to Totada ---- Swami's Math, it does not follow, that the subordinate Maths should have no claim to the rights and privileges of the ---- Math from which they derive their authority. It cannot be --- shown that this particular right or privilege has been ---- withheld by the Math of Shri Totada Swami nor can it be shown that any Swami has got this privilege exclusively and has --- enjoyed the same since ancient times.

5. That apart from this customary right which has

been exercised by the petitioner's Math since long, the petitioner begs to claim this right as an inherent right of every Swami having a large number of followers and held in high respect by the public. The petitioner has attached herewith, the extracts from judgments of the several High Courts not only in connection with similar rights, in --- general, but also in connection with this particular right in question. They show that every person or every Swami can exercise such an innocent right and that he should be ---- protected in its exercise, of course, ~~much~~ subject to the limitations, as to times etc., to be proscribed by the --- executive authorities in the interests of the public ----- peace.

5. That for the above and other reasons the ---- petitioner begs to request that Your Honour will be ---- pleased to hold necessary inquiry and to grant permission to the petitioner to go in procession in palanquin cross- -wise with Panch Kalas and other usual insignia.

Dharwar,

17th October 1912.

[illegible]

True copy.

[signature]

District Magistrate,

Dharwar.

Compared by [illegible] Karkun

Copy supplied for the Hon'ble [illegible]

[illegible]

[illegible]

Copy [illegible] 10- 8- 13

[illegible]

To

The District Magistrate,

[illegible]

Sir,

We, the undersigned, [illegible] Sir [illegible] Annadanaswami Sesathan [illegible] humbly beg to approach your honour with this petition [illegible] representation and pray that redress [illegible].

It is [illegible] the said [illegible] to perform the religious ceremony called "[illegible] Ceremony" on the last Monday of the Hindu month Bhrawan wherein the [illegible] Annadanaswami is taken to the [illegible] Ghadar river to a place called "the Panchlingam [illegible] after the ceremony of Tirta puja (worshipping [illegible] swami himself in procession in cross-[illegible] Agraharam, as they have been doing for [illegible] years or more. The said ceremony was duly advertised [illegible] to take place on the last Monday of the last month which fell on September last.

In the meantime the followers of the [illegible] swami of Tenkasi [illegible] advertised similar [illegible] procession on the same day and obtained orders from the Assistant Superintendent of Police in virtue of which the ceremony and procession of Shri Annadanaswami was practically prohibited as the followers of the xxx said Math were given

to

to understand.

The said followers then on the 7th of September last applied to the Sub-Divisional Magistrate in charge of the Division praying that the orders may be passed allowing the ceremony and procession to be held as usual and praying if need be that time may be fixed for the respective processions This application was, we understand, forwarded to the --- Assistant Superintendent of Police with observations and --- with a suggestion that time and distance may be fixed for t' conduct of the respective processions.

The followers of Shri Totada Swami this seem to have got some report made by the Police, and also approached to the Sub-Divisional Magistrate, who then professing to act under Section 144 of the Criminal Procedure Code (Act V of 1898), passed an order a copy of which is attached hereto.

This order was passed on the very day on which the --- ceremony was to be performed and practically had the effect of prohibiting it, as, without Panch Kalas at all events, religious ceremonies are rarely performed among Lingayets. Though the said order was passed as said therein for want of time to make detailed enquiries, no such enquiries --- seem to have been subsequently made or ordered to be made. But later on there is another order received from the same authority wherein the parties concerned are asked to get an order from Your Honour.

The procession that is now objected to in cross ---- palanquin and Panch Kalas was enjoyed by Shri [illegible]swami for 50 years if not more, and no objection was ever before raised by any one to the same, on the last yearly Dwarm day as in previous years, and on other days when the said Swami had to be taken from one place to another, he was generally taken in procession in cross palanquin with --- Panch Kalas and the present procession is now for the ---- first time objected to simply out of ill-feeling enter--tained against the said Math by the rival Math of Shri Totad Swami and its followers. We are prepared to prove

as we have already done before the local Magistrate that till the last Dasara day, and even thereafter whenever there was any occasion for a move the said Shri Annadana-swami used to enjoy processions in cross palanquin with Panch Kalas.

Apart from this enjoyment we respectfully submit that as a subject of this benign Government the Swami has a right inherent to go in palanquin and cross ---- palanquin with such insignia and music etc. as he or his followers may wish to have on the occasion on public --- streets etc. This inherent right has been recognised by the highest judicial authority (vide the following rulings).

1. Madras P.C.R. 50
I.L.R. 2 Madras 140 at pages 141, 142.
Do Do 143.
Do 5 Do. 304 at page 309.
Do 6 Madras 203 at page 206, 215, 220 F.B.
Do 7 Calcutta 694.

All the above rulings judicially lay down that every subject, not to speak of a Swami having extensive ---- following, has an inherent right to go in procession o public streets and high ways in such conveyances and - with such music as he would wish to have. This inheren right we respectfully submit will not be denied to a Swami whose worth and merit are well known to our --- Honour.

As the Shri Jagadguru Annadanaswami has been aske by the Sub-Divisional Magistrate to obtain permission this Court, we now approach your Honour and pray that permission may be granted for the said Swami to go in procession in cross palanquin with panchkalas.

We may be here allowed to say that on the next Dasara day which falls on the 20th Instant, we shall have a similar procession as usual in past years, and on public streets, and we pray that orders may be ----

issued

issued to the Police and to the Local Magistrate to take --- necessary measures against any possible interference therewith.

And for this act of kindness, justice and generosity we, and all the followers of ~~the~~ Shri Jagadguru Annodanaswami -- Sousthan Math Hundargi, ~~will~~ shall be in duty bound remain ever thankful.

10th October 1912.

We beg to remain,

Honoured Sir,

Your most obedient servants.

---

True copy.

District Magistrate, Dharwar.

Copy was applied for by Soladamara Guru Soladasumme Valmukhyaru of Gadag Taluka Gadag on 14th April 1914.
It was ready for delivery on 2/10/14 1914.
It was delivered over on 5/10 1914.

| No. of words. | Copying fees. | Comparing fees. | Paper charges. | Postage. | Total. |
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| 1362 | 1-11-0 | 0-7-0 | 0-0-6. | ---- | 2-2-6 |

Note: Vide the original copy in which no charge is included.

Sd/ [illegible]
for the Divisional Magistrate,
C. D., III Division, Dharwar.

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Proceedings under section 144 Criminal Procedure Code held by the Sub Divisional Magistrate, First Class, III ---- Division, Dharwar.

---

Vernacular correspondence beginning from the 2d instant --- Superintendent of Police, C.D's, No. 1699 of 6th September 1913 and ending with his endorsement No. 3525 dated 20th -- April last.

2. It appears that for sometime past disputes have arisen between the three Telugu Swami of Gadag and the three Kandawadi Swami of Kuntargi over questions of temporal and spiritual supremacy. In the month of Shraven of the last Hindu year, a dispute arose regarding certain Utchava to be performed in - that month. The Mahalkari and Magistrate, II Class Kuntargi apprehended a breach of peace and prohibited both the Swamis from performing any Utchava.

3. The occasion was past but the Assistant Superintendent of Police, C.D., considered that it would be in the interest of public peace, if the question of the Utchava to be performed in the month of Shravana was settled before another occasion arose.

4. The Swamis were accordingly informed by the Undersigned

by a notice that they might consider the advisability of settling their dispute amicably or through Court and in --- pursuance of that notice the Ratnakhityandof the two -- swamis have appeared and put in their written statements. A fresh occasion has now arisen as this year's Ushavas have to be performed this month. xxxxxxxxxxxxxxxxxxxxxxxxx

5. The statements show that the Ratnakhityars are natural. cautious not to bind themselves to any statement that --- might go to an admission on their part of the contested -- question, but there seems to be an agreement so far as the present question is concerned on the following points viz:-

(1) The Shravan Ushava may be performed by both Swamis

(2) but that it should be performed not in the same week, but in two different weeks.

(3) The Shree Sathad Swami to take up the third Sunday to begin his Ushava.

(4) The Shree Andhand Swami to take up the fourth -- Sunday to begin his.

(5) Each agree as to the line on which the Ushavas are to be performed.

6. These lines are laid down in the written statement put in.

Final.

7. It is hereby ordered:-

(1) That the Ushava of the Shree Sathad Swami should begin this year on the third Sunday in the month of Shravana, which falls on 10th Proximo, on the general lines as laid down below and is agreed to by both the contending parties:-

(a) On the morning of Sunday the 10th Proximo, the image of the Shree Shidheshwar God be seated in a palanquin with all the insignia including Panch Kulas and the palanquin should leave the -- Math and be carried, if they like, cross-wise, by Shannadevar house, Yeliur wear and Shettar shops, the bazars, the grain market, the Canal Kacheri and go on to the Panchlingum Gaddi on the bank of

Sundhodra and return in the afternoon by the same route.

(b) On Tuesday (11-2-14) morning the Periya Murti to be taken to the house of Subbaraya and thence taken back to the Kath before 9 A.M., by the same manner, Kalyanasundara Mudali, Srirangam Street, Sheller and Sellakumara Chetty.

(c) In the afternoon of the same day the three Natchiyars of Vaishnavites will go in procession in cars --- and again with all the insignia including Kanchi Kalyana.

(d) On Wednesday the 12th the three Natchiyars will go to Kabat in procession with all his insignia.

(2) The return of the three Natchiyars should begin on the fourth entry in Sravana which falls on 17th instant and should follow the same general lines laid down below:-

(a) On Monday morning (17-8-14) the image of Sri Sundhodra God be seated in a palanquin with all the insignia including Kanchi Kalyana. The procession to start from the Kath and go by the Rose-bazar, Chetti, Vishnu's temple, and the Mudal Acheri and go to the Kalyana Mandapam and to return to the Kath the same evening, taking Bazar road and passing in --- front of the Covent beside near Sub Agent, Kalyanasundara Mudali, Periya Street, Vishtapana shop, Rose-bazar, the palanquin may be carried across wise if they so choose.

(b) On the early morning of Tuesday the Periya Murti will be taken in procession to the house of Sirupaksheller in the same manner in a palanquin carried in the ordinary manner. The procession will return to the Kath passing Vishtapana shop and the Rose-bazar.

(3) It is to be noted that the Sri's palanquin and the Kanchi Kalyana are allowed here only the image of Sundhodra is seated in the palanquin, and also here the three Natchiyars of Vaishnavites personally sits in the ---

Palamoun. The District Magistrate has in his order dated 5th August 1919 decided that "the privilege attaches to the Utsava Murti personally" and it is therefore clear that the Kriya Murti of neither Swami have that privilege nor was the Three Andavi Swami himself so decided by the District Magistrate.

(4) On behalf of the three Swami Jewal it is submitted that during the whole of Bhrahma it is usual for the devotees to invite the Kriya Murti to their houses on any day convenient to them and that if an occasion to go to some devotee's house arises during the days allotted to the three Jetha Swami they should be allowed to carry the Kriya Murti in a palanquin in procession. This request is inoffensive in form, but I am not sure, that therein does not lie the seed of a possible breach of peace. From the discussion that followed on this point, in Court, between the contending parties, I am satisfied that the feelings still run very high; so high that any slightest cause is likely to offend one another and I therefore do not think it safe in the interest of public peace, to leave any loop-hole however small or inoffensive it may seem to be, which is likely to endanger the public peace, which it is the very object of this order to preserve. I therefore order that neither the three Jetha Swami nor the three Andavi Swami be allowed to arrange any procession or carry theirs or other Kriya Murtis in palanquin without obtaining the written permission of the Sheikari and Magistrate, II Class at least three days before the date of such intended procession. The Sheikari and Magistrate, II Class should not give such permission, unless he finds it absolutely necessary and also without considering the objections of the other party and also without consulting the highest Police Officer present on the spot.

5. A copy of this order should be served on the Executive of the two Swamis and copies should also be forwarded to the

Tahsildari and Magistrate, II Class, Sanawad, for information and guidance.

The Sub Inspector of Police, Sanawad, for information and making the necessary police arrangements to carry out the above orders.

The Assistant Superintendent of Police with ---- enclosures, for his information.

(Sd) G. L. Alexandra.,
Barwar, Sub Divisional Magistrate, I Class,
25th July 1911. III Division., Barwar.

---

"True Copy"

Sub Divisional Magistrate, I Class,
III Division, Barwar.

Copied by

Compared by

Copy applied for by Virappa Basapa Karegal, Agent to Shri Jagad Guru Motad wami Sausthan Math Dambal & Gadag, on 21-1-1913.

Copy ready for delivery on 29th February 1913.

Copy sent by V.P. on 10-3-13

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for District Magistrate, Dharwar.

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To

The District Magistrate,

Dharwar.

The humble petition of Shri Jagadguru Annadana-swami Guru Annadanaswami Sausthan Math ---- Munvargi through his agent Chan asa Basappa Kakkaya Hemgiri Math in connection with the procession of the said Swami in palanquin cross-wise with its usual attendant ceremonies at Munvargi and other places.

Most respectfully showeth :- That His Holiness Shri Jagadguru Annadanaswami, the petitioner, is one of the --- Lingayet Gurus or religious heads of all sects of Lingayets and several other communities in this and other District including those in Madras Presidency and in Mysore's territory and has got thousands of followers in those places. He has got Mathas, religious houses in several important places in this and other districts and he receives homage from his followers wherever he goes. He has been held in great ---- veneration by the public consisting of Brahmins, Lingayets, Jains and other Hindu communities and even by Mahomedans. The office of the petitioner is a long standing one and was occupied from time to time by several incumbents, one after the other and your Honour's petitioner, is the present --- incumbent holding the office since about 1666 and exercising all

all the rights and privileges of his predecessors. The petitioner has been in enjoyment of all the rights and privileges which have been enjoyed by the Swamis of other kindred Maths such as Murgavir-Swami Math of Hubli and Totad Swami of Dadag and Murgi Swami of Chitradurg.

2. That the petitioner, has been since many years, going in procession in palanquin cross-wise in public streets on several important occasions of festivities in every year. So in the month of Shravan last i.e. on the 9th and 10th of September 1912, he, the petitioner, wanted to go in procession in cross-palanquin with Panch-Kalas and other insignia, at Mundargi, as usual, but on the representation of some person on the side of the rival Math of Shri Totad Swami of Dadag the Sub-divisional Magistrate issued orders on 5-9-1912, stopping such procession under the then circumstances. That officer, however, has not decided that the petitioner, has not got any right to go in procession in cross palanquin, but as he could not make detailed inquiries at the time, on account of the apprehension of breach of the peace, he has left the question open and has directed the petitioner in that order as well as in his subsequent order of the 5th October 1912, to apply to your honour and obtain necessary orders in this respect, similar to those which Shri Totada-Swami has got, hence the petitioner has submitted this humble petition and he prays that your honour will be pleased to hold necessary inquiry with regard to the customary right in question and pass such orders as are proper and desirable in the matter. It may be stated here that it is customary with the petitioner to go in procession in palanquin cross-wise with Panch-Kalas and other attendant insignia on the Dasara holiday which is approaching now that the followers of this math are anxious to see that such procession is allowed.

3. That as to the proof of this customary right, the petitioner submits that, some local enquiry had been held by the Mahalkari and 2nd Class Magistrate of Mundargi on

the

the 7th September 1912 and some respectable witnesses have been already examined by that officer and the petitioner offers to adduce evidence of numerous witnesses of different classes and creeds, if further inquiry is ordered.

4. That, this right, is claimed by the other Swamis of Lingayats and other communities, only by usage and not under any royal grant from any previous kings. Even in the case of Shri Totada Swami there appear to be no documents of sufficiently old date to prove the exercise of the right in question. No doubt Shri Mursavirada Swami of Hubli and Shri Murgi Swami of Chitradurg may have got such old documents to prove the usage during the last 50 years. As enquiry was held by the District Magistrate in 1903, into the rights of both the Swamis of Hubli and Gadag in one case, both the --- Swamis have been given permission in this respect. Then the opposing party was the Swami of Smart Brahmins. The petitioner respectfully submits that his position, as Swami of a large portion of Lingayat community, is similar to that of other Swamis and is as exalted as others. The petitioner further -- submits he is not in any way subordinate to Shri Totada Swami of Gadag and the High Court in a Suit of 1860 has only held that the predecessor of the petitioner was nominated by the predecessor of Totada Swami of Gadag to make vahivat of ---- certain property resumable at will and so awarded the claim of the Totada Swami to recover that much property. . That decision does not, it is submitted, lower the status of the petitioner in other respects. Again supposing for the sake of argument, petitioner's Math is subordinate to Totada ---- Swami's Math, it does not follow, that the subordinate Maths should have no claim to the rights and privileges of the ---- Math from which they derive their authority. It cannot be --- shown that this particular right or privilege has been ---- withheld by the Math of Shri Totada Swami nor can it be shown that any Swami has got this privilege exclusively and has --- enjoyed the same since ancient times.

5. That apart from this customary right which has been

been exercised by the petitioner's Math since long, the petitioner begs to claim this right as an inherent right of every Swami having a large number of followers and held in high respect by the public. The petitioner has attached herewith, the extracts from judgments of the several High Courts not only in connection with similar rights, in ---general, but also in connection with this particular right in question. They show that every person or every Swami can exercise such an innocent right and that he should be ---- protected in its exercise, of course, xxxx subject to the limitations, as to times etc., to be prescribed by the --- executive authorities in the interests of the public ----- peace.

5. That for the above and other reasons the ---- petitioner begs to request that Your Honour will be ---- pleased to hold necessary inquiry and to grant permission to the petitioner to go in procession in palanquin cross--wise with Panch Kalas and other usual insignia.

Dharwar,

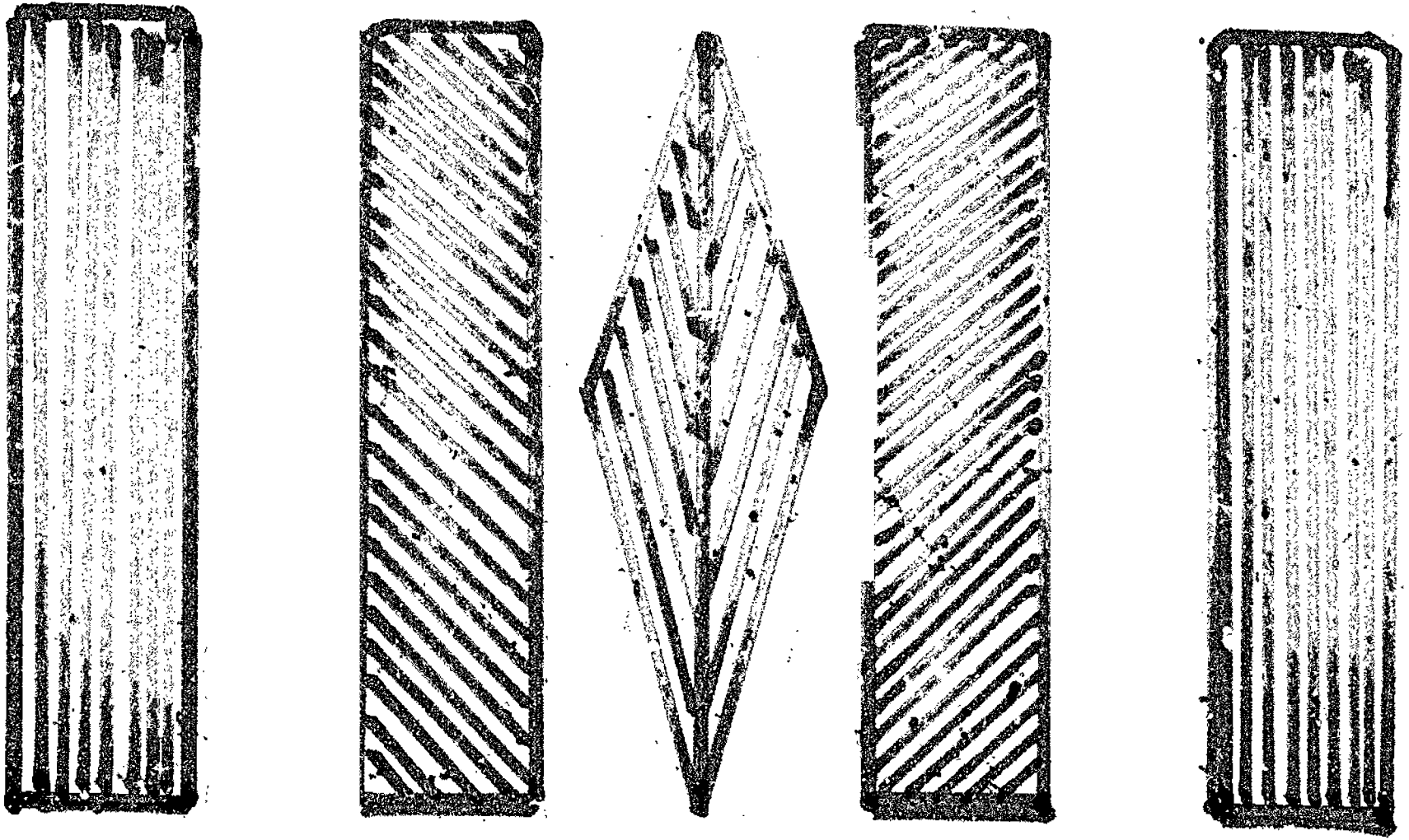
17th October 1911.

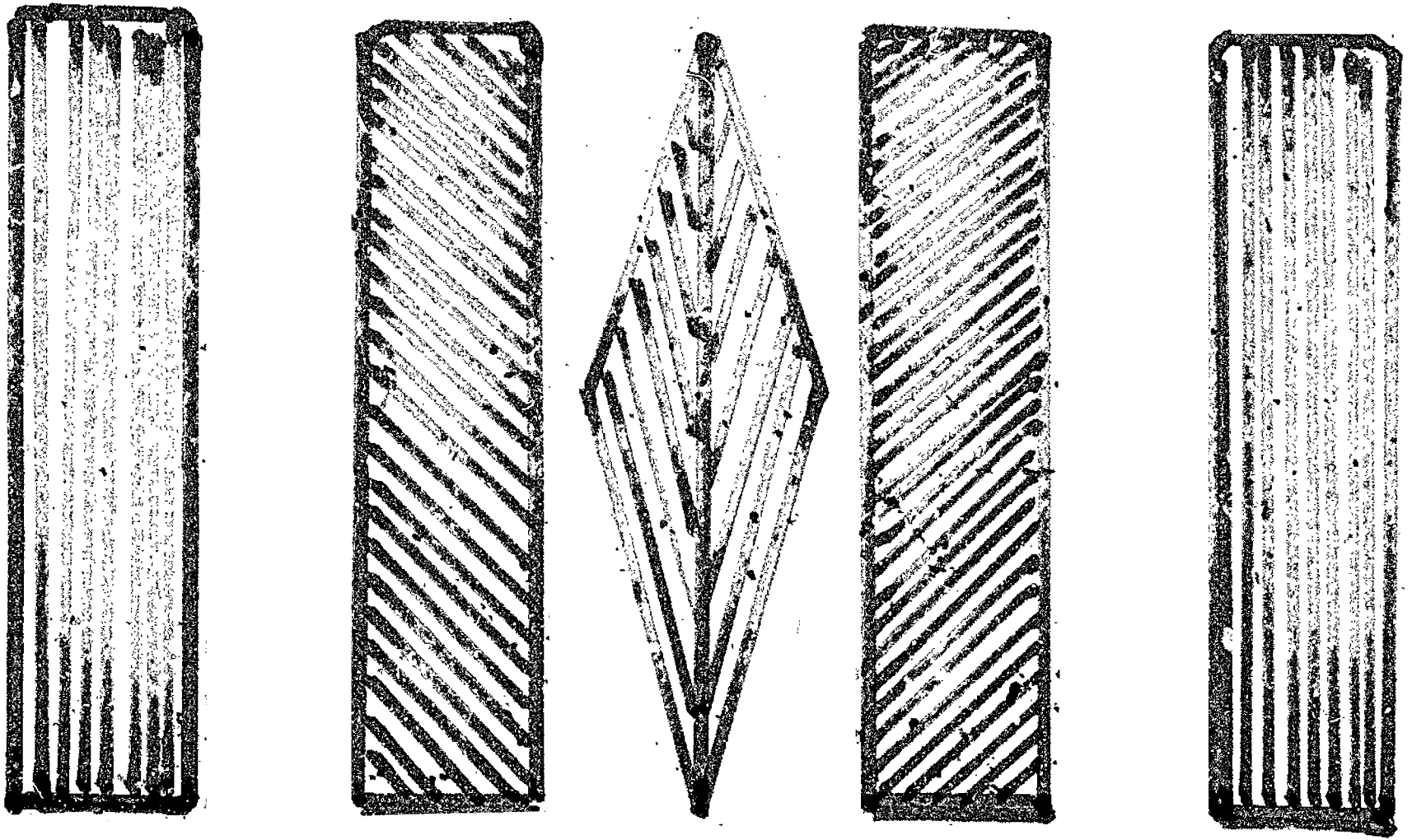
complainant (by)
[illegible]

True copy.

District Magistrate,

Dharwar.





GOVERNMENT OF INDIA
SERVICE

TWO ANNAS
INDIA

ಕಂಪ್ಯೂಟರ್ ಅಥವಾ ಮೊಬೈಲ್ ಫೋನ್ ಬಳಸಿ ನಿಮ್ಮ ಮತದಾರರ ಪಟ್ಟಿಯಲ್ಲಿ ನಿಮ್ಮ ಹೆಸರನ್ನು ಪರಿಶೀಲಿಸಿ

ಮತದಾರರ ಪಟ್ಟಿಯಲ್ಲಿ ನಿಮ್ಮ ಹೆಸರು ಇಲ್ಲದಿದ್ದರೆ ಅಥವಾ ಯಾವುದೇ ತಿದ್ದುಪಡಿ ಮಾಡಬೇಕಾಗಿದ್ದರೆ

ಮತದಾರರ ಪಟ್ಟಿಯಲ್ಲಿ ಹೆಸರು ಸೇರಿಸಲು ಅಥವಾ ತಿದ್ದುಪಡಿ ಮಾಡಲು

ಸಮರ್ಥನೆಯ ಪತ್ರ ಸಲ್ಲಿಸಿದರು.

STAMP OFFICE
ONE RUPEE

EIGHT ANNAS

ಸಂಪೂರ್ಣ ಪ್ರಮಾಣಪತ್ರ ಕೊಡಲಾಗುವುದಿಲ್ಲ ಎಂದು ಹೇಳಿದರು.

ಅವರು ಪ್ರಮಾಣಪತ್ರವನ್ನು ಕೊಡಲು ಒಪ್ಪಿಕೊಂಡರು.

ಸಹಿ/-

INDIA
TWO ANNAS

ಅಂಗಡಿಯಲ್ಲಿ ಸಾಮಾನುಗಳನ್ನು ಕೊಳ್ಳುವಾಗ ಅಥವಾ ಮಾರುವಾಗ ಅಳತೆಗಳನ್ನು ಬಳಸಲಾಗುತ್ತದೆ.
ಅಳತೆಗಳಲ್ಲಿ ಹಲವು ವಿಧಗಳಿವೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ಇಲ್ಲಿವೆ.

ಉದ್ದ ಅಳೆಯಲು ಮೀಟರ್ ಪಟ್ಟಿ ಬಳಸುತ್ತಾರೆ.

220

EIGHT ANNAS
GOVERNMENT OF INDIA

FOUR ANNAS
FOUR ANNAS
INDIA

ಸಾಮಾಜಿಕ ಕಳಕಳಿಯುಳ್ಳ ಸಾಹಿತ್ಯ ಪ್ರಕಾರವಾಗಿ ಬೆಳೆಯುತ್ತಿರುವ ಸಂದರ್ಭದಲ್ಲಿ
ಪತ್ರಿಕಾ ಸಾಹಿತ್ಯದ ಪಾತ್ರವೂ ಮಹತ್ವದ್ದಾಗಿದೆ. ಸಮಾಜದ ಸಮಸ್ಯೆಗಳನ್ನು
ಪರಿಹರಿಸುವಲ್ಲಿ ಪತ್ರಿಕೆಗಳು ಪ್ರಮುಖ ಪಾತ್ರ ವಹಿಸುತ್ತಿವೆ.

ಸಾಹಿತ್ಯ ಪರಿಷತ್ತು

ಈ ಚಟುವಟಿಕೆಯ ಸಾಲಿಗೆ ಸೇರಿದ ಪ್ರಮುಖ ಸಾಹಿತ್ಯ ಸಂಸ್ಥೆಯಾಗಿದೆ.
ಇದು ಪ್ರಾರಂಭವಾಗಿ ಸುಮಾರು ವರ್ಷಗಳು

ಸಾಹಿತ್ಯ ಪರಿಷತ್ತಿನ ಸಂಸ್ಥಾಪಕರು ಯಾರು? ಅದರ ಉದ್ದೇಶಗಳನ್ನು ಬರೆಯಿರಿ.

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INDIA
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INDIA
ONE RUPEE

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ಅ) ಕೆಳಗಿನ ಪ್ರಶ್ನೆಗಳಿಗೆ ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ಉತ್ತರಿಸಿ.

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IR.

ONE RUPEE

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ಸನ್ 1936 ನೇ ಇಸವಿಯ ಆಗಸ್ಟ್
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ಕೆಳಗೆ ಬಾಕಿ ಪ್ರಾಂತ ಫೀ ಮುಂತಾದವು:—

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ಹೆಡ್. ರಿಜಿಸ್ಟ್ರಾರ.

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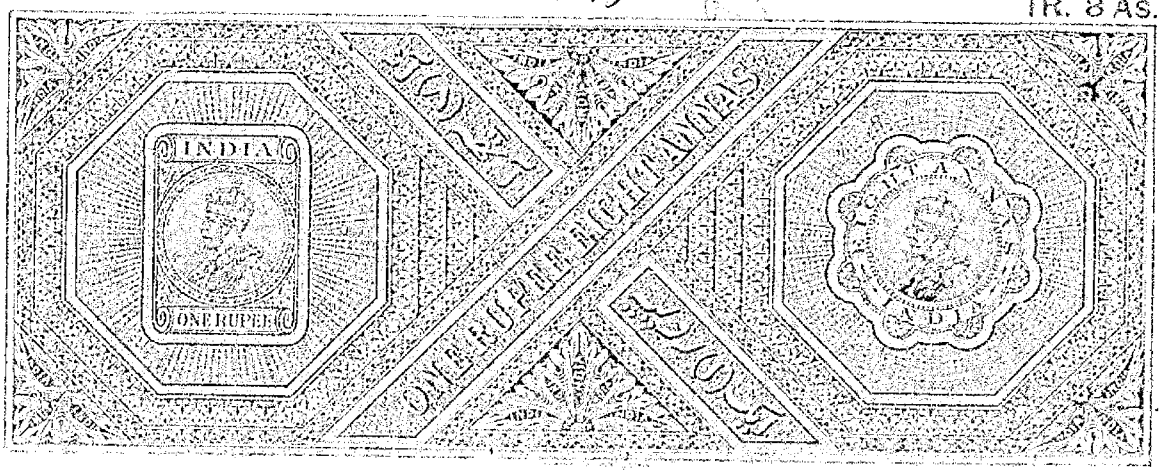


IR. 8 As.

STAMP OFFICE
BOMBAY

ಸಾಲಿಗ್ರಾಮ

ಸಾಲಿಗ್ರಾಮ ಪಟ್ಟಣದಲ್ಲಿ ಹಳೆಯ ಮಠಗಳಲ್ಲಿ ಒಂದಾದ ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ಮಠವು ಕಾವೇರಿ ನದಿಯ ದಡದಲ್ಲಿ ಇದೆ. ಈ ಮಠವನ್ನು ಸುಮಾರು ೧೭೫೦ರಲ್ಲಿ ಸ್ಥಾಪಿಸಲಾಯಿತು ಎಂದು ಹೇಳಲಾಗುತ್ತದೆ. ಮಠದ ಮೊದಲ ಯತಿಗಳು ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ತೀರ್ಥರು. ಅವರು ಮಧ್ವಾಚಾರ್ಯರ ಪರಂಪರೆಯಲ್ಲಿ ಬಂದವರು ಎಂದು ಪರಿಗಣಿಸಲಾಗಿದೆ.

ಮಠದ ಮುಖ್ಯ ದೇವರು ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ಸ್ವಾಮಿ. ಗರ್ಭಗುಡಿಯಲ್ಲಿ ಸಾಲಿಗ್ರಾಮ ಶಿಲೆಯಲ್ಲಿ ಕೆತ್ತಿದ ಉಗ್ರ ನರಸಿಂಹ ಮೂರ್ತಿ ಇದೆ. ಪಕ್ಕದಲ್ಲಿ ಲಕ್ಷ್ಮೀದೇವಿಯ ಮೂರ್ತಿ ಇದೆ. ಪ್ರತಿ ಶನಿವಾರ ಸಂಜೆ ಇಲ್ಲಿ ವಿಶೇಷ ಪೂಜೆ ನಡೆಯುತ್ತದೆ. ಸುತ್ತಮುತ್ತಲಿನ ಹಳ್ಳಿಗಳಿಂದ ಭಕ್ತರು ಬರುತ್ತಾರೆ.

ಮಠದ ಆವರಣದಲ್ಲಿ ಒಂದು ದೊಡ್ಡ ಅರಳಿ ಮರ ಮತ್ತು ಒಂದು ಬೇವಿನ ಮರ ಇದೆ. ಅರಳಿ ಮರದ ಕೆಳಗೆ ಕಟ್ಟೆ ಕಟ್ಟಲಾಗಿದೆ. ಅಲ್ಲಿ ಸಂಜೆ ಹೊತ್ತು ಹಿರಿಯರು ಕುಳಿತು ಮಾತನಾಡುತ್ತಾರೆ. ಮಕ್ಕಳು ಆಟವಾಡುತ್ತಾರೆ. ಮಠದ ಪ್ರಾಂಗಣ ಸ್ವಚ್ಛವಾಗಿ ಇಡಲಾಗಿದೆ.

ಮಠದ ಗ್ರಂಥಾಲಯದಲ್ಲಿ ಸುಮಾರು ೨೫೦ ಹಸ್ತಪ್ರತಿಗಳು ಮತ್ತು ಹಳೆಯ ಪುಸ್ತಕಗಳು ಇವೆ. ಅವುಗಳಲ್ಲಿ ಕೆಲವು ತಾಳೆಗರಿಯ ಮೇಲೆ ಬರೆದಿವೆ. ಅವುಗಳನ್ನು ಜೋಪಾನವಾಗಿ ಇಡಲಾಗಿದೆ. ಆದರೆ ಅವುಗಳನ್ನು ಓದಲು ಬಲ್ಲವರು ಈಗ ಬಹಳ ಕಡಿಮೆ ಜನರಿದ್ದಾರೆ.

ಮಠದ ಪ್ರಸ್ತುತ ಯತಿಗಳು ಶ್ರೀ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ತೀರ್ಥರು. ಅವರು ಮಠದ ಆಡಳಿತವನ್ನು ನೋಡಿಕೊಳ್ಳುತ್ತಾರೆ. ಅವರ ಮಾರ್ಗದರ್ಶನದಲ್ಲಿ ಮಠದ ಶಾಲೆಯಲ್ಲಿ ಸುಮಾರು ೮೦ ಮಕ್ಕಳು ಓದುತ್ತಿದ್ದಾರೆ. ಶಾಲೆಯಲ್ಲಿ ಸಂಸ್ಕೃತ ಮತ್ತು ಕನ್ನಡ ಕಲಿಸಲಾಗುತ್ತದೆ.

ಮಠದ ಆದಾಯ ಮುಖ್ಯವಾಗಿ ಭಕ್ತರು ಕೊಡುವ ಕಾಣಿಕೆ ಮತ್ತು ಮಠಕ್ಕೆ ಸೇರಿದ ಸ್ವಲ್ಪ ಜಮೀನಿನಿಂದ ಬರುತ್ತದೆ. ಆದಾಯದಲ್ಲಿ ಒಂದು ಭಾಗವನ್ನು ಬಡವರಿಗೆ ಅನ್ನದಾನಕ್ಕೆ ಬಳಸಲಾಗುತ್ತದೆ. ಪ್ರತಿ ಅಮಾವಾಸ್ಯೆಯಂದು ಸಾವಿರಾರು ಜನರಿಗೆ ಊಟ ಹಾಕಲಾಗುತ್ತದೆ.

ಮಠದ ಹತ್ತಿರದ ಪ್ರಮುಖ ಸ್ಥಳಗಳು: ಸಾಲಿಗ್ರಾಮ ಬಸ್ ನಿಲ್ದಾಣ — ೨ ಕಿ.ಮೀ, ಸಾಲಿಗ್ರಾಮ ರೈಲ್ವೆ ನಿಲ್ದಾಣ — ೩ ಕಿ.ಮೀ, ಕಾವೇರಿ ನದಿ ದಂಡೆ — ೦.೫ ಕಿ.ಮೀ, ಸಾಲಿಗ್ರಾಮ ಪೊಲೀಸ್ ಠಾಣೆ — ೧.೫ ಕಿ.ಮೀ.



ಚಿತ್ರ ೧: ಮಠದ ಮುಂಭಾಗದ ದೃಶ್ಯ. ಮುಂಭಾಗದಲ್ಲಿ ಕಲ್ಲಿನ ಕಂಬಗಳ ಮೇಲೆ ನಿಂತಿರುವ ಕಮಾನು ಮತ್ತು ಅದರ ಮೇಲೆ ಗರುಡನ ಚಿತ್ರ ಇದೆ. ಕಮಾನಿನ ಕೆಳಗೆ ಮರದ ಬಾಗಿಲು ಇದೆ. ಬಾಗಿಲಿನ ಎಡಕ್ಕೆ ಒಂದು ಕಲ್ಲಿನ ದೀಪಸ್ತಂಭ ಇದೆ. ಬಲಕ್ಕೆ ತುಳಸಿ ಕಟ್ಟೆ ಇದೆ. ಕಟ್ಟೆಯ ಮೇಲೆ ಒಂದು ಚಿಕ್ಕ ಗಣಪತಿ ವಿಗ್ರಹ ಇದೆ. ಮುಂಭಾಗದಲ್ಲಿ ಹಸಿರು ಹುಲ್ಲು ಬೆಳೆದಿದೆ. ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಎರಡು ಮಹಡಿಯ ಕಟ್ಟಡ ಕಾಣಿಸುತ್ತದೆ.

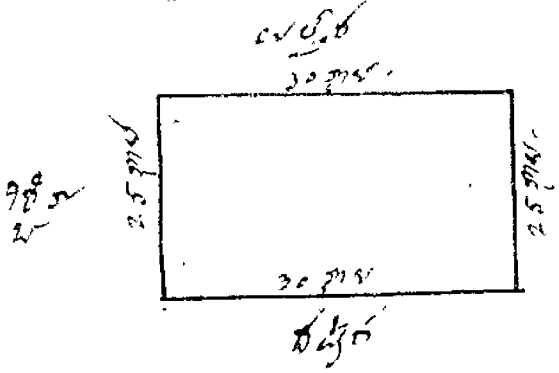
ಯಾವಾಗ್ಲೂ ಮನೆದನಗಳ ವ್ಯವಸ್ಥೆಯನ್ನು ಮಾಡುವ ಭಾಬತು; ಭೂಮಿಯ ಮಾರಾಟದ ಕಾಯ್ದೆಯ ಮೇರೆಗಿಂದ ಪಾಪಾಲ್ಪಟ್ಟ ಕಾನೂನುಗಳಲ್ಲಿ ನಿಬಂಧನೆಯೇ ಕಾನೂನಿನ ಅನ್ವಯ ವಿಶೇಷವಾದ ಶರ್ತುಗಳನ್ನು ಗೊತ್ತು ಪಡಿಸಿರಲಿಕ್ಕಿಲ್ಲ ಹಾಗು ಸರಿಸಿ ಭೂಮಿಗೆ ಸರ್ವೆ ಹೆಚ್ಚುಮೊಟ ಆಗಲು ಮಾಡಿರಲಿಕ್ಕಿಲ್ಲ; ಆ ಸ್ಥಳ ಕಲೆಕ್ಟರರು ಸಾಧಾರಣಗಿಂತ ಕೊಡಬೇಕಾದಾದ ಇಂಥ ಮನೆದನಗಳ ಪಟ್ಟಿಯನ್ನು ನಮೂನೆಯು.

ಇದರ ಮೇಲಿಂದ ದಾಖಲೆಯನ್ನು ಕೊಡೋಣವಾಗುವದೆಂದರೆ— ಖಾತೆ ಯ ಹಣ್ಣಿನ ಬಗ್ಗೆ ಯಾವುದೇ ರಕ್ಷಾನಾಯಿಯ ರಕಮು ಕೊಟ್ಟಿದೆ ಸ್ಥಾಪಿಸಲಾಗಿರುವ ಶಾಲೆಗೆ ಇವನಿಗೆ ನಮ ಇಷ್ಟಿದೆ ನೆ ಇನಮಿಯ ತಿಂಗಳ ೧ — ನೆ ತಾರೀಖಿನಿಂದ ಶುರು ಆಗುವ ಕೊಂಡಿಕ್ಕುವಂಥ ಪರಿಷಗಳ ಮುದ್ದತಿನವರೆಗೆ ಸ್ಥಾಪನೆ — ಪ ರಜಿಸ್ಟ್ರೇತನ ಸಬ್ ಡಿಸ್ಟ್ರಿಕ್ಟಿನಲ್ಲಿಯ ಹಾಗು ಸ್ಥಾಪನೆ — ಜಿಲ್ಲೆಯ [illegible] ಶಾಲೆಯಿದಲ್ಲಿರುವ ಮನೆಯ ಖಾತೆ ಕೊಟ್ಟಿಸಿ, ಅದರ ವಿವರಗಳು ಕೆಳಗೆ ಬರೆದಂತೆ ಇವೆ:—

ಟಿಪ್ಪಣಿ ಈ ಎರಡು ಗುರುತುಗಳ ನಡುವೆ ಇರುವ ಶಬ್ದಗಳನ್ನು ಬಾಯಿಯ ಹಳ್ಳು ಮಾಡಿ ನಾಟಿ ಕೊಟ್ಟಾಗೆ ಬಿಟ್ಟು ಬಿಡಿ ಬೇಕಾದ್ದು.

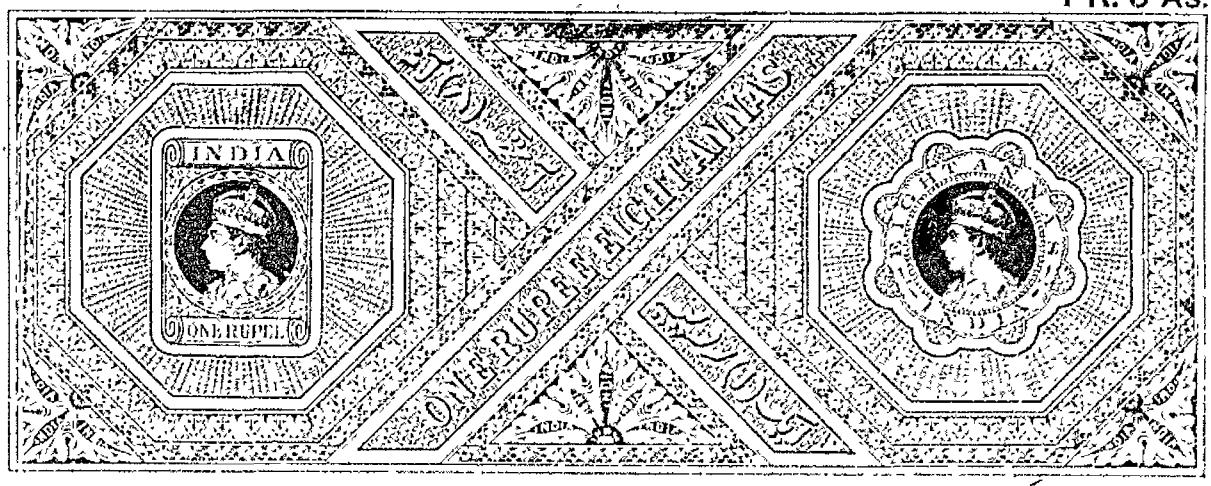
(ಖಾಲಿ ಇರುವ ಗೆರೆಗಳಲ್ಲಿ ಇಷ್ಟು ಬಯ ಹಿಂದುಸ್ಥಾನದ ನೋಂದಣಿಯ ಆಕ್ಟಿನ ಪ್ರಕಾರ ಕಲಮಿನ ಪ್ರಕಾರ ನೋಂದಣಿ ಮಾಡಿದ ಭೂಮಿಯ ಎಂಬಿನ ಸರಣಿಯನ್ನು ಬರೆಯಬೇಕು.)

ಮತ್ತು ಆ ಮನೆಯನ್ನು ಕೆಳಗೆ ಬರೆದ ಅಳತೆಯು ಇದ್ದು, ಹಾಗು ಅದರ ಬುನಾದಿಯ ಅಳತೆಯು ಅಜಮಾಸು ಕೆಳಗೆ ಬರೆದಂತೆ ಅದೆ,




(ಇಲ್ಲಿ ಬುನಾದಿಗಳು ಮುಚ್ಚಿ ಅಥವಾ ಭೂಮಿಯಲ್ಲಿ ತೋಡಿಸಿ ಸಕಾರಣವನ್ನು ದಾಖಲು ಮಾಡಬೇಕು.)

I R. 8 As.




ಕ್ರ. ಸಂ. 360
ಸನ್ 1941 ನೇ ಇಸವಿ ಫೆಬ್ರವರಿ 20
ತಾರೀಖು 3 ಘಂಟೆ 4
ನಿ ನಡುವು ಬಂದ ಸನ್.
ರಜಿಸ್ಟ್ರೇ ಕಛೇರಿಯಲ್ಲಿ ಹಾಜರು
ಕೊಟ್ಟಿದ್ದು.

ಈ ಕ್ರಯದ ಮೇಲೆ ಸಂದಾಯವಾದ
ಸ್ಟಾಂಪು ಡ್ಯೂಟಿ ರೂ. ಅ. 0-12-0
ರಿಜಿಸ್ಟ್ರೇಷನ್ ಫೀ 5 % (1-7-0
ಹಾಜರಾತಿ

ಮೊತ್ತ ರೂ. 0-6-3

ಒಟ್ಟು ರೂ. 2-11-3

Sub-Registrar,
Gadag.

Sub-Registrar,
Gadag.

G. D. G. I
310-1/5
1941

G. D. G. I
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UB-REGISTRAR OF

| G. D. G. I |
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SUB-REGISTRAR OF

THE SEAL OF THE S

| G. D. G. I |
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| 360-5/5 |
| 1941 |

(1) ಶ್ರೀ ತಂದೆಪ್ಪ ಮಾದಪ್ಪ ನಿಲೂಡಿ
ನಿವಾಸಿ ಮುಳಗುಂದ ಪಟ್ಟಣ
ಉದ್ಯೋಗ ವ್ಯವಸಾಯ ವಯಸ್ಸು ಸುಮಾರಿಗೆ
ಅಂದಾಜಿಗೆ ಸುಮಾರು ೬೦, ಜಾತಿ ಲಿಂಗಾಯತ
ಕಸುಬು ೪೭, ಜಾತಿ (ಅಳಿಯ)

(2) ಶ್ರೀ ಮಲ್ಲಪ್ಪ ಮಲ್ಲಪ್ಪ ತಡಸದ
ವಾಸ ಗದಗ, ವಯಸ್ಸು ೩೭, ಜಾತಿ ಲಿಂಗಾಯತ ವ್ಯಾಪಾರ

ದಸ್ತಾವೇಜು ಮಾಡಿಕೊಡುವವರು ಈ ದಸ್ತಾವೇಜು ಮಾಡಿ ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ಪಕ್ಷಗಾರರು.

ಇವರ ಗುರ್ತು ಸಬ್-ರಿಜಿಸ್ಟ್ರಾರರಿಗೆ ಸ್ವತಃ ಅದೆ.

Bmhadtil

ಬಾಲ ಮುದ್ರೆಯುಳ್ಳ ಸ್ಥಳದಲ್ಲಿ ಬೆರಳಚ್ಚು

MAR 20 1941

Sub-Registrar,
Gadag.

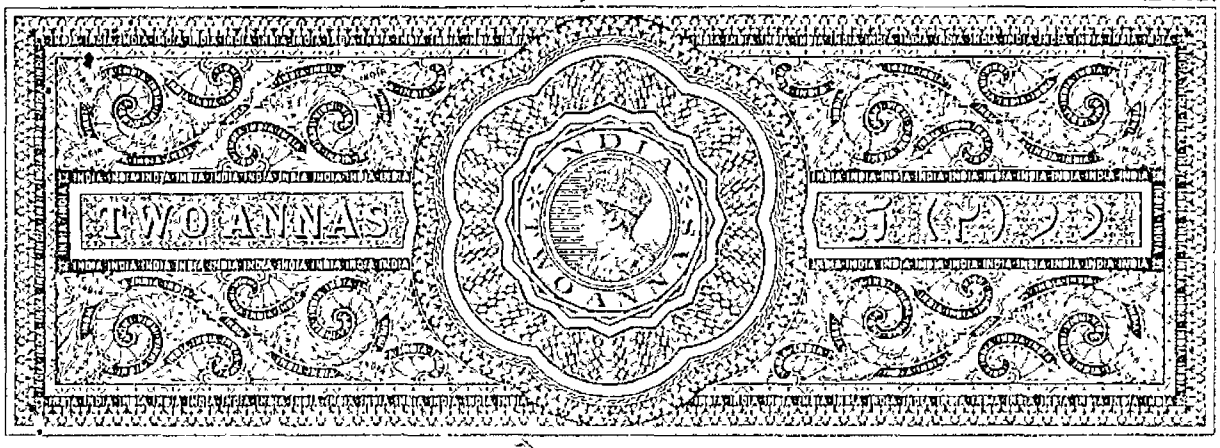
I ನೇ ನಂಬರಿನ ಬುಕ್ಕಿನ 360 ನೇ ನಂಬರ್ಕ್ಕೆ ನೋಂದಿಸಲಾಯಿತು.

MAR 20 1941

Sub-Registrar,
Gadag.

THE SEAL OF THE SUB-REGISTRAR OF GADAG

Bombay Province 2 As.



ಮಾಡುವಂತೆ ಮಾಡಿದ್ದರು. ಅಲ್ಲಿಯ ಭಾಷೆಯನ್ನು ಕಲಿತುಕೊಂಡರು. ನಾನು ಅವರಿಗೆ
ನನ್ನ ಅಣ್ಣನಿಗೆ ಆಗಾಗ್ಗೆ ಪತ್ರ ಬರೆಯುತ್ತಿದ್ದೆನು. ಕೆಲವು ಪತ್ರಗಳನ್ನು ಹಿಂದುರುಗಿಸಿ
ಕೊಟ್ಟರು. ಅವುಗಳನ್ನು ಅವರು ತಿದ್ದಿರುವರೆಂದು ನಂತರ ನನಗೆ ತಿಳಿಯಿತು. ಹೀಗೆ
ಮಾಡುವುದರಿಂದ ನಮಗೆ ಅಲ್ಲಿಯ ಭಾಷೆಯನ್ನು ಚೆನ್ನಾಗಿ ಕಲಿಯಲು ಸಹಾಯವಾಗುವುದೆಂದು
ಅವರು ಹೀಗೆ ಮಾಡಿದ್ದರು. ಅವರು ಬರೆದ ಪತ್ರಗಳಲ್ಲಿ ಅಲ್ಲಿಯ ಜನರ ಆಚಾರ
ವಿಚಾರಗಳನ್ನು ಕುರಿತು ಬರೆದಿದ್ದರಿಂದ ನನಗೆ ಅಲ್ಲಿಯ ಜನರ ಆಚಾರ-ವಿಚಾರಗಳ
ಬಗ್ಗೆ ತಿಳಿಯಲು ಸಹಾಯವಾಯಿತು. ಅವರು ಬರೆದ ಪತ್ರಗಳಲ್ಲಿ ಅಲ್ಲಿಯ ಜನರ
ಯಜಮಾನಿಕೆಯ ಬಗ್ಗೆ ಬರೆದಿದ್ದರಿಂದ ನಾನು ಅಲ್ಲಿಯ ಜನರೊಂದಿಗೆ ಹೇಗೆ ನಡೆದುಕೊಳ್ಳಬೇಕೆಂದು
ಅರಿತುಕೊಳ್ಳಲು ಸಹಾಯವಾಯಿತು. ಅವರು ಬರೆದ ಪತ್ರಗಳಲ್ಲಿ ಅಲ್ಲಿಯ ಜನರ
ಪದ್ಧತಿಗಳನ್ನು ಕುರಿತು ಬರೆದಿದ್ದರಿಂದ ನಾನು ಅಲ್ಲಿಯ ಜನರೊಂದಿಗೆ ಹೇಗೆ ನಡೆದುಕೊಳ್ಳಬೇಕೆಂದು
ಅರಿತುಕೊಳ್ಳಲು ಸಹಾಯವಾಯಿತು. ಅವರು ಬರೆದ ಪತ್ರಗಳಲ್ಲಿ ಅಲ್ಲಿಯ ಜನರ
ಕಷ್ಟ

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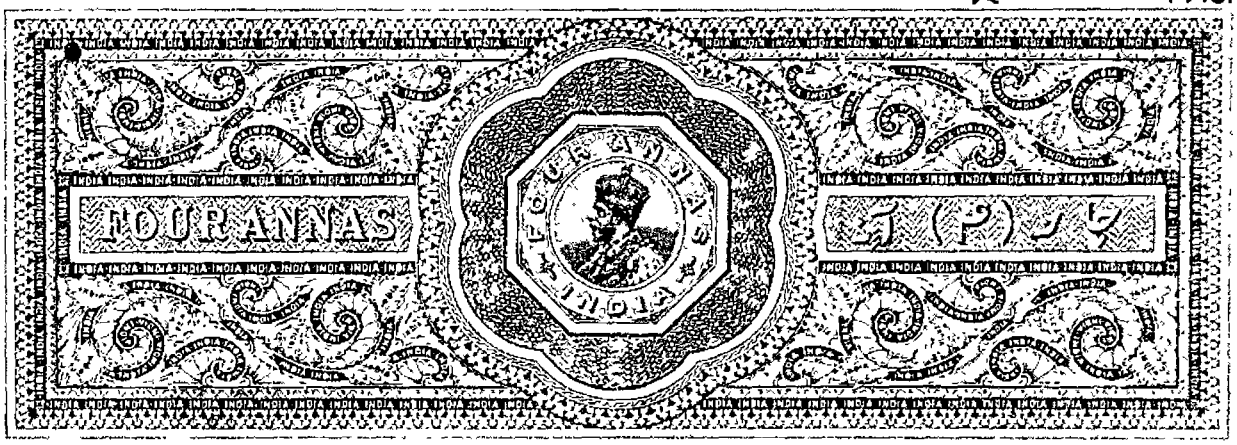
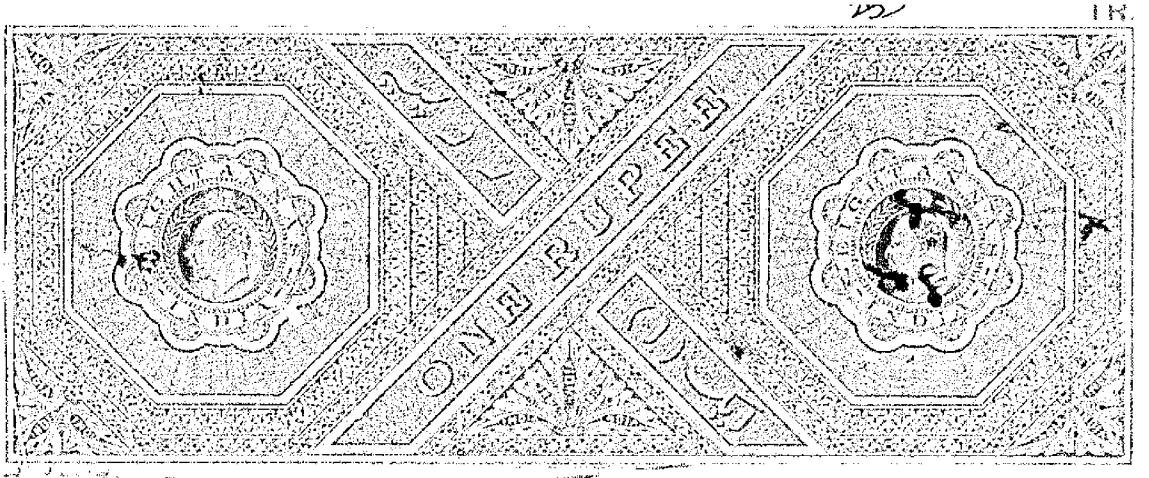
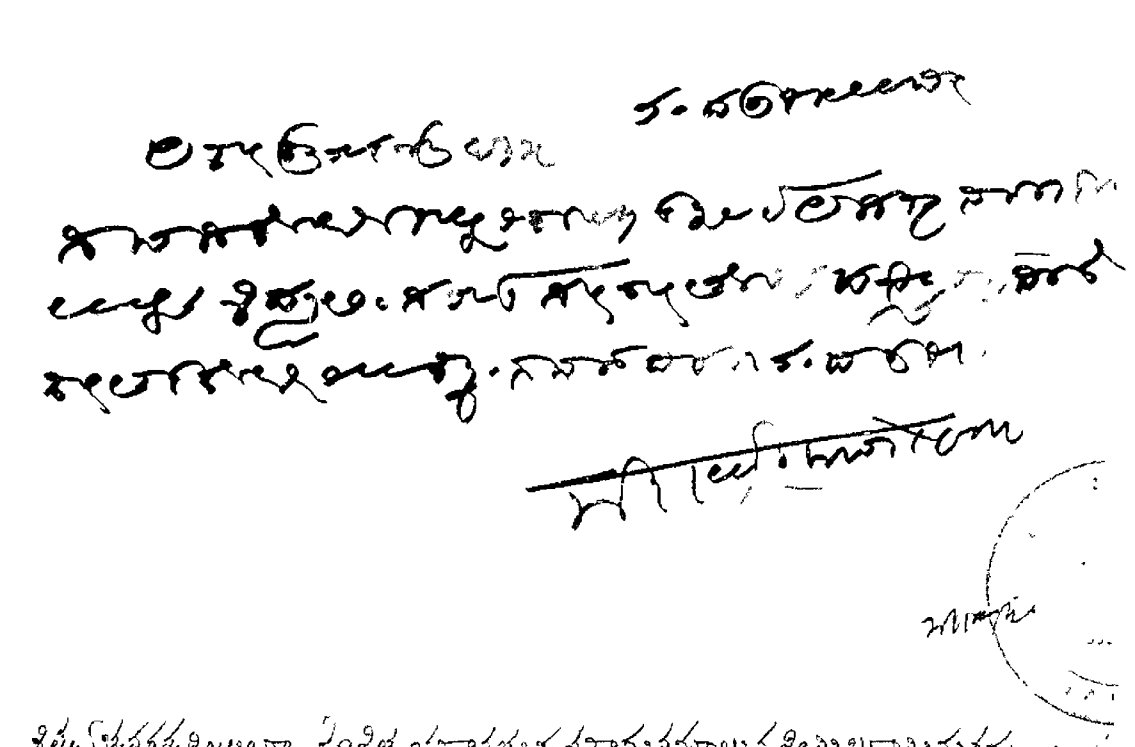
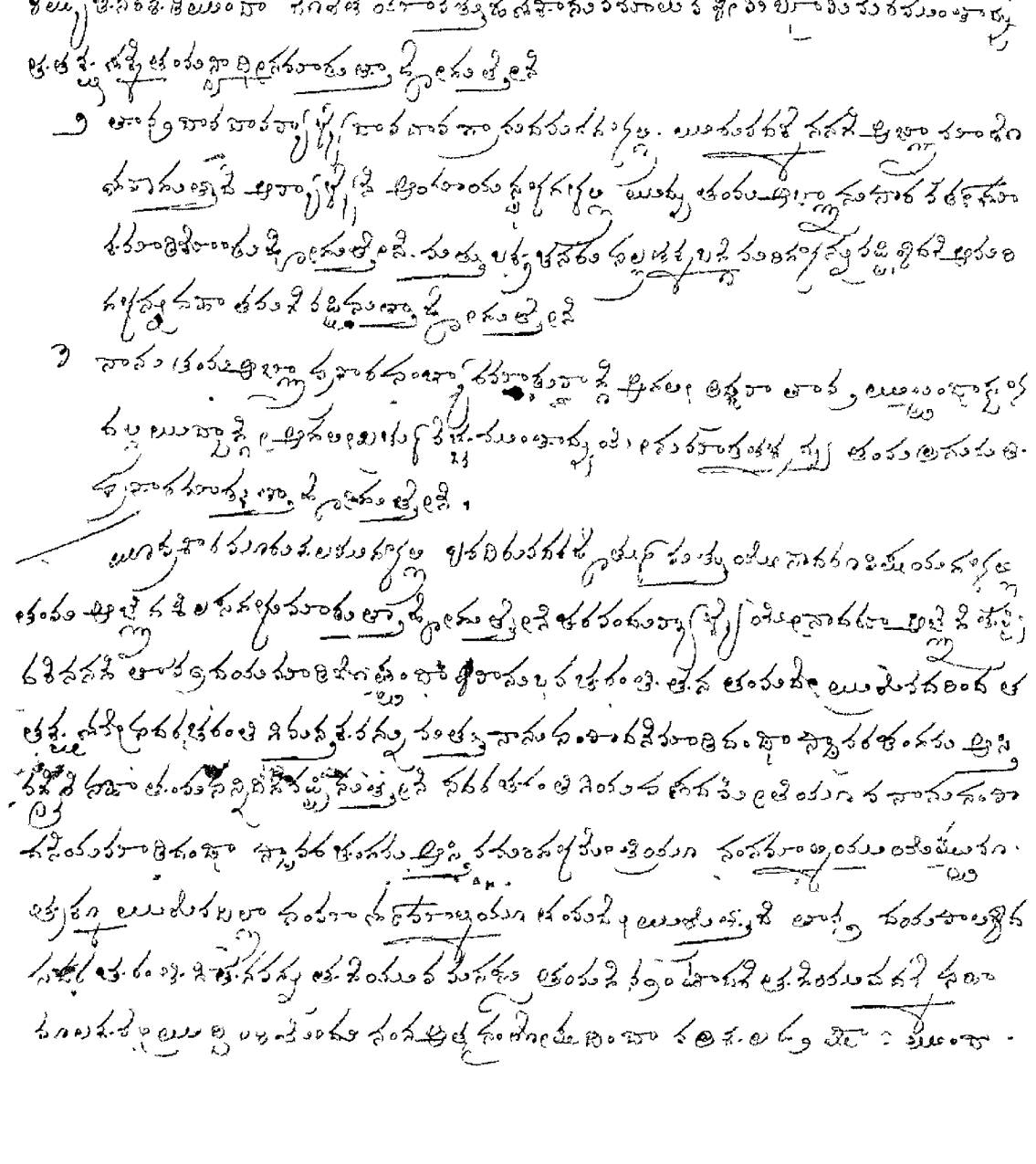



చార్ ఆనా


ONE RUPEE





Vaanbhoo

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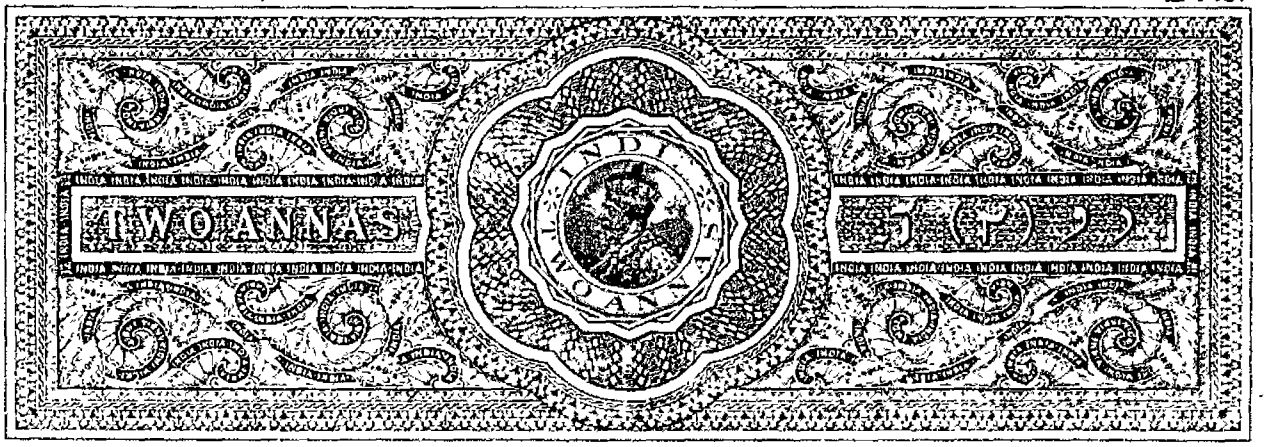
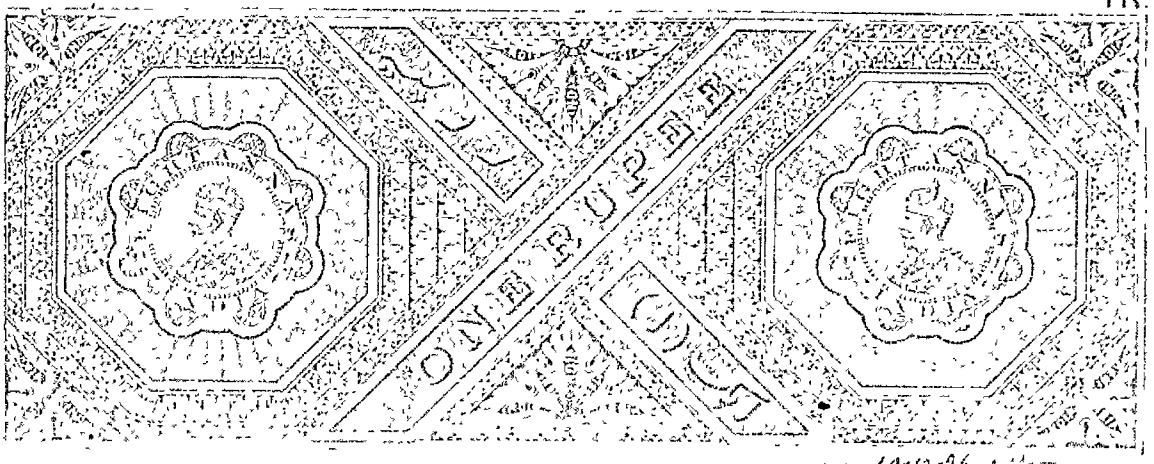


[illegible]

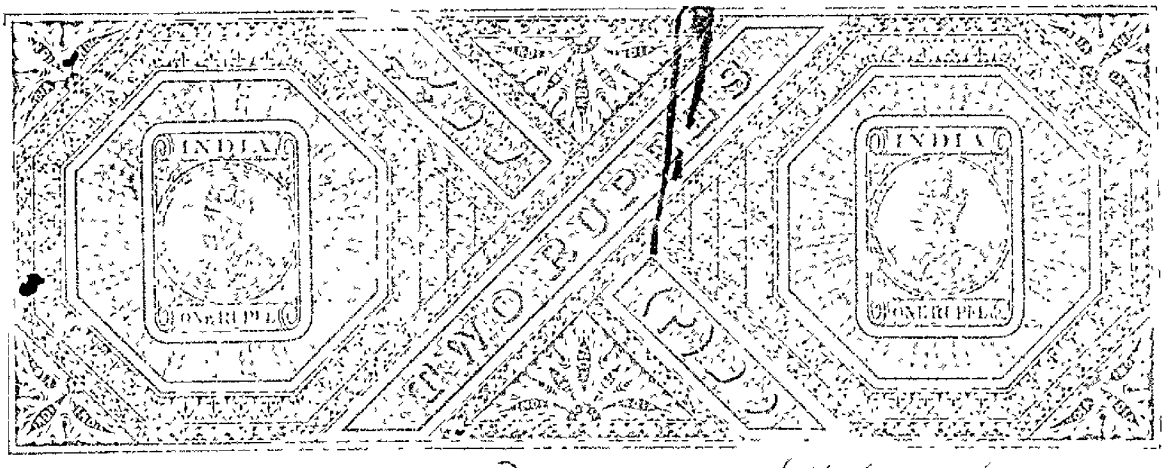
ಅಂಬಿಗರ ಚೌಡಯ್ಯನವರು ಶಿವಶರಣರ ಪರೀಕ್ಷೆಯಲ್ಲಿ ಪಾಸಾಗಿ ಶಿವಶರಣರೆಂದು ಒಪ್ಪಿಕೊಂಡ ಮೇಲೆ ಅವರಿಗೆ ಶಿವಲಿಂಗವನ್ನು ಕೊಟ್ಟು ಅವರಿಗೆ ಲಿಂಗದೀಕ್ಷೆಯನ್ನು ಮಾಡಿಸಿದರು. ಅಂಬಿಗರ ಚೌಡಯ್ಯನವರು ಲಿಂಗದೀಕ್ಷೆಯನ್ನು ಪಡೆದ ನಂತರ ಅವರಿಗೆ ಶಿವಶರಣರ ಸಂಗದಲ್ಲಿ ಇರಲು ಅವಕಾಶವಾಯಿತು. ಅವರು ಶಿವಶರಣರ ಸಂಗದಲ್ಲಿ ಇದ್ದುಕೊಂಡು ಶಿವಶರಣರ ವಚನಗಳನ್ನು ಕೇಳಿ ಅವುಗಳ ಅರ್ಥವನ್ನು ತಿಳಿದುಕೊಂಡರು. ಅವರು ಶಿವಶರಣರ ವಚನಗಳ ಅರ್ಥವನ್ನು ತಿಳಿದುಕೊಂಡ ನಂತರ ಅವರಿಗೆ ಶಿವಶರಣರ ವಚನಗಳನ್ನು ರಚಿಸಬೇಕೆಂಬ ಆಸೆಯಾಯಿತು. ಅವರು ಶಿವಶರಣರ ವಚನಗಳನ್ನು ರಚಿಸಲು ಪ್ರಾರಂಭಿಸಿದರು. ಅವರು ರಚಿಸಿದ ವಚನಗಳಲ್ಲಿ ಅವರ ಅಂಕಿತನಾಮವು ಕಪಿಲಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನ ಎಂದಿದೆ. ಅವರು ಒಟ್ಟು ಎಷ್ಟು ವಚನಗಳನ್ನು ರಚಿಸಿದರು ಎಂಬುದು ತಿಳಿದುಬಂದಿಲ್ಲ. ಅವರು ರಚಿಸಿದ ವಚನಗಳಲ್ಲಿ ಕೆಲವು ವಚನಗಳು ಮಾತ್ರ ಲಭ್ಯವಾಗಿವೆ. ಅವರು ರಚಿಸಿದ ವಚನಗಳಲ್ಲಿ ಕೆಲವು ವಚನಗಳು ಈ ಕೆಳಗಿನಂತಿವೆ.

ತಮಿಳುನಾಡಿನ ಕುಂಭಕೋಣಂ ಎಂಬ ಪಟ್ಟಣದಲ್ಲಿ ಅಂಬಿಗರ ಚೌಡಯ್ಯನವರ

ONE RUPEE

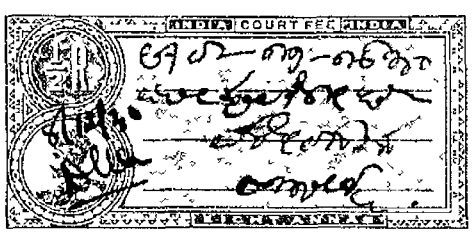

ONE RUPEE

2 Rs.



Executed and signed before me at Bombay

8 December 1930

Gadag

8/12/30